

The Chinese Recorder and Missionary Journal.

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ILLUSTRATION.

Robert Morrison ... Frontispiece

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18 Peking Road, Shanghai, China.

Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany
and employed by the Insane, Inebriate and Govt. Hospitals
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

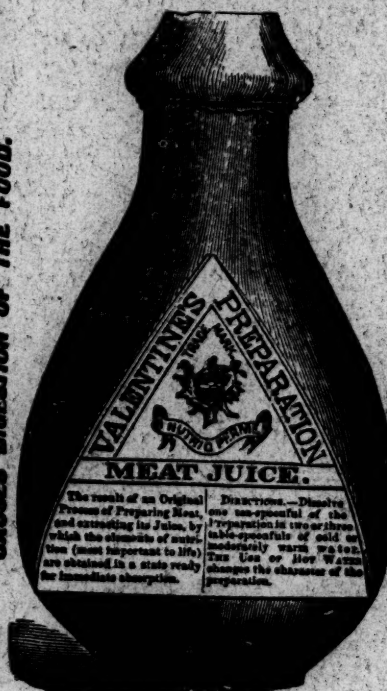
New York.

I prescribe
**VALENTINE'S
MEAT-JUICE** daily,
and like it better
than any prepara-
tion of the sort I
have ever used.—J.
MARION SIMS, M.D.

**GEORGE H. EL-
LIOTT, M. R. C. S.,**
in the *British Med-
ical Journal*, De-
cember 15th, 1883,
"I would advise
every country prac-
titioner to always
carry in obstetric
cases a bottle of
**VALENTINE'S MEAT-
JUICE.**"

Washington, D.C.

I have used large-
ly **VALENTINE'S
MEAT-JUICE** and
consider it the best



of these (meat) prepa-
rations. It was
used by the late
lamented President
Garfield, during his
long illness and he
derived great bene-
fit from its use.—
**ROBERT REVBURN,
M.D.**

**INTERNATION-
AL EXHIBITION,
1876.**

REPORT ON AWARDS.

—"For excellence
of the method of its
preparation, where-
by it more nearly re-
presents fresh meat
than any other
extract of meat,
its freedom from
disagreeable taste,
its fitness for im-
mediate absorption,
and the perfection
in which it retains
its good qualities in
warm climates."



ROBERT MORRISON

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VOL. XXXVIII.

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The Era of Preaching in Sinim.

BY HAMPDEN C. DUBOSE, D.D.

AFTER some preliminary sentences concerning the differences between times past and present in general evangelistic work, a few theories about the true object and aim of missions [will be noticed, and then the special theme, "The Era of Preaching," * will be briefly unfolded.

I.

The first feature of the centenary era is

THE INFLUENCE OF WOMAN IN THE STREET CHAPEL.

This in a figurative sense may be denominated "An Angelic Ministry." The heading is intended to attract the eye of two thousand "elect ladies" who labor with us in other departments of mission work and lead them to consider the opportunities of the hour in honoring the daily service with the light and joy their presence affords. The attendance of Priscilla makes the assembly reverent, gives solemnity to the meeting, keeps the audience in a more attentive attitude and helps Aquila to speak like Apollos. After the first or second discourse is finished, and the "women's side" is filled, the female portion of the congregation is led into an adjoining hall for special instruction. In many places the street-chapel has for decades borne the burden of daily preaching "To Men Only;" now there are at present both men and women. Let us take it as a happy omen for the women of Cathay.

* See "Preaching in Sinim."

DIVINE SERVICE.

There is a suggestion that we call the church where Christians assemble on the Sabbath "The Worship Hall" and the chapel to which the heathen come during the six days, "The Preaching Hall." Let this be as seems best to the united body of evangelists. The tendency should be to elevate the daily service so as, in a measure, to approximate the worship on the Lord's day. The offering of short prayers while the people stand, the reading of brief passages of Scripture, the singing of hymns written in large characters on scrolls, are essential parts of the devotional service. The ideal street-chapel has a choir, composed perchance of pupils from the school on the premises.

THE OLD PREACHER NOT UP TO DATE.

In this the writer may be mistaken, but it has seemed to him when listening to a father address a non-Christian audience that his style was more suited to the Morrisonian age than to the present era of preaching in Sinim. The very elementary statement of first truths is not quite compatible with the nation's rapid advancement in Western education. Knowledge has begun to run to and fro in this land, and though the spiritual darkness is great, yet truth need not be clothed in thought and language which pertained to the early part of the last century. The style of preaching during the last decade has changed. Because the hoary-headed minister came out to China in a sailing vessel it is not necessary in this day of reform "to round the Cape" when addressing a pagan audience.

THE STUDENT IN THE LANGUAGE SINENSIS.

The question arises, Is there the same zeal, the same diligence, the same energy displayed in preparing for preaching as ten years ago? Has not the introduction of English into the school system, the association with Chinese who speak a few words of our mother tongue, and the seeking of a short-cut to active work had a tendency to injure voice-culture and the acquisition of language? Is there not an inclination on the part of some who have retiring dispositions to seek the sweet quiet of the mission compound—avoiding the busy thoroughfare—and at four p.m. to use the tennisonian method of taking bodily exercise? May there not be quiet satisfaction in

preparing for future work on the knees without also by diligent study seeking for the first gift of the Holy Spirit the "gift of tongues?" Alas for the day when the favourite hymn in the Missionary Psalmody is

"When this poor lisping stammering tongue."

Why should the lips lisp and the tongue stammer in this linguistic era?

This is not generally the case. Model students are legion. Using in the study the score of grammars, vocabularies, hand-books and lexicons, they throw themselves for hours daily among the people and swim in a colloquial sea. They thus learn to think in Chinese and speak like a native.

In preparing for the crisis in missions the main point is to master *modern Chinese*, to become familiar with the thought as well as the style of the native press, and to keep abreast of the new publications issued by the leading native publishing houses. In the perusal of this literature a mine of new expressions is opened and a wealth of current idiom is obtained, which, used in the pulpit, has a magnetic power in attracting both "the classes" and "the masses." Daily add to the native vocabulary and God will add the unction. With an enlarged sphere of language let the deeper truths of the Gospel be preached; yet not "with excellency of speech" nor "with enticing words of man's wisdom."

II.

We shall now consider some theories in reference to the missionary work. The first is

THE INFLUENCE THEORY.

It may be stated thus. The holy walk is the principal thing: to let the heathen behold in us the beauty of Christian graces, to show forth in our example the life of Christ. We are of the opinion that missionaries alone maintain this theory. At home the pastor may be spiritually minded, but to hold his congregation he must possess pulpit power. Patients are not satisfied with a godly physician; he must have skill. The lawyer may be an elder or a vestry man, but it is his legal ability which secures practice. There is no question but that the missionary must be a "holy man of God," yet he need not keep his words within closed lips, like ointment shut up in a bottle: only occasionally pulling out the cork. This may be termed a lazy theory.

Take the picture of Paul at Thessalonica. "Ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord." But did he pose—to use the figure of the studio—as a man renowned for his piety and not preach throughout the provinces of Asia Minor and the cities of Macedon and Greece? The Master states both sides of the question, "These ought ye to have done and not to have left the other undone."

THE PASTOR PASTORUM.

The second theory is that the missionary's great work is *to teach*, and there are frequent references by those not engaged in the direct work of preaching to the prophetic office of our Lord and Master. His disciples were the future pastors and He was the Pastor Pastorum. Christ did teach the twelve when He was separated from the host of followers. This was His private ministry. Eye hath not seen, nor ear heard the wondrous power of this instruction!

While this is true we should carefully study the public ministry of our Lord, as is expressed in the words, "And seeing the multitudes;" "and He taught" (that is, *preached*) "in their synagogues being glorified of them all;" "and great multitudes were gathered together unto Him, so that He went into a ship and sat; and the whole multitude stood on the shore;" "and Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom;" "and His fame went throughout all Syria . . . and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

Where were the congregations of four thousand and five thousand? The disciples said: "Master, the multitude throng thee and press thee." Did not blind Bartimaeus hear the tread of a "great number of people?" Who wished to see Jesus at Jericho but "could not for the press?" When on "the last day, that great day of the feast, Jesus stood and cried," is it not said, "Many of the people heard?" During the week preceding His crucifixion is it not written, "He taught the people in the temple and preached the Gospel?"

The Book of Acts is considered the model for the church's evangelistic work. In this we are told that the apostles preached. At Pentecost Peter spoke to a mighty assemblage. Shortly afterwards in the temple "all the people ran together" to listen to his discourse. He preached the first sermon to the

uncircumcised. Paul's life is largely a book of sermons. We therefore conclude, To preach is first and foremost the work of the evangelist.

THE NATIVE MINISTER VERSUS THE FOREIGN MISSIONARY.

A third theory is the relative importance of the Chinese and the Western preacher. The plea is that the call at this time is not so much for foreign missionaries as for native ministers. The small stipend, the gift of language, and the racial instincts are presented as arguments by those who urge the superior efficiency of the former agency.

There is no question that we need a thoroughly equipped Chinese ministry. Also that we should obey Christ's command and pray to the Lord of the harvest. Why this should be used as an argument against sending to China thousands of Anglo-Saxon evangelists we cannot conceive. Each missionary hopes that his labors will be blessed in leading men to serve God in the ministry. If we have a thousand Western clergymen, we may be blessed in having ten thousand Chinese preachers; if we have ten thousand ordained missionaries in the middle kingdom, we may in years have one hundred thousand Chinese ministers.

The Anglo-Saxon has the advantage in a better intellectual equipment, in a wider experience and a more well-balanced judgment, and if he is a fluent speaker he attracts large congregations, so it will be a blessed thing if for some generations the Western Paul and the Chinese Barnabas may labor side by side in the work.

MEN SET APART FOR LITERARY WORK.

A fourth theory is that men engaged in the preparation of Christian books should give their whole time to this work. In many cases it is absolutely necessary, as in Bible translation. Sinologues who are separated for this work become eminent in their knowledge of the Chinese language.

The writer is incompetent to give an opinion on the question and simply remarks that it is well to keep in touch with the people so as to avoid preparing theoretical volumes, to maintain the intellectual and practical balance, and to keep the heart warmed by daily preaching. In the medical department, as a general rule, only the works of practicing physicians are considered standard, and in medical schools the teachers are usually regular practitioners.

EDUCATION, THE MOST HOPEFUL METHOD.

The fifth theory is, to meet the present crisis in China, education is first and evangelization second. Of the practical advocates in giving education a place in the front rank perhaps Americans are in the majority. It has been said, "If we desire to transform China, by far the most hopeful method is through the speedy development of our existing educational plants." We do not question the importance of Christian education, but its place in the kingdom of God is that of an auxiliary. Many of the schools in China teach the higher branches of a Western education, but only the church teaches the alphabet of Heaven. Learning is valuable, but religion is essential.

III.

Passing by these theories we come to the main topic,

THE ERA OF PREACHING IN SINIM.

1. IT IS A DAY OF CHANGE. "O! rock! when wilt thou open?" was the cry of a man of old. The rock is split in twain from summit to base. The changes—governmental, political, commercial, educational, social, martial and naval—are all radical.

The hoary systems of the past are like an oak-built ship which has struck a reef and been broken in pieces, and as its timbers are borne along on the tide, who are the men brave enough to risk this current, and what are the grappling-irons by which these great beams can be drawn to the shore and a larger, stronger, grander vessel be built which will be able to convey its passengers to the "desired haven?"

2. THE UNITY OF SENTIMENT.—The recent boycott has proved that the Chinese can, when the occasion arises, be as the heart of one man. We behold "Multitudes, multitudes in the valley of decision;" let us hear the voice of the pentecostal prophet, "Put ye in the sickle, for the harvest is ripe." The question before us is, How China is to crystallize on the all-important matter of religion? We may let this day pass and the church's opportunity be lost. Shoot on the wing or the birds of passage may light on the other side of the stream. There are Gospel currents from the shores of the Pacific and Atlantic; alas! a great infidel wave is sweeping across the Yellow Sea! The labourer must hear the apostolic alarum, "Awake thou that sleepest!"

3. **THE DENSE RELIGIOUS IGNORANCE OF THE HIGHER CLASSES.**—In our modern Corinth, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called." We deal with a race of Gallios. There are many exceptions, but it is astonishing how many of the gentry are unacquainted with the vital truths of Christianity. They are ashamed to read the Bible.

4. **THE FINE CONGREGATIONS.**—The people gather to hear the Word. Often the elders from the towns remark, "I have been frequently to your chapel." Or a district magistrate is heard to say, "When at the capital I was a constant attendant on your services." The hearers who come to the house of God represent all classes of society, especially the prosperous and the thoughtful.

The medical work, though increasing in importance as stations with foreigners are increasing in number, is not at this era so essential as in the first opening of the stations. As the government schools follow in a measure Western lines, missionary institutions of learning have heavy competition, especially in the upper branches. Evangelistic work, on the other hand, is meeting with high success, for this is the day of the church in Sinim.

5. **SUNDAY IN THE SCHOOLS AND FACTORIES.**—Seven years ago the teachers tried one day in ten, but the seventh day, as a holiday, is now universal. This is a wonderful thing! On the Lord's day we may spread the net and catch the youth of Cathay. The holiday may be turned into a holy-day. Some of the factories and silk-filatures close every other Sunday.

6. **THE COUNTRY WORK.**—Here is three-fourths of China. Throughout the land the greatest success is not in the large cities. Nearly every town desires a church; sometimes as a mark of respectability. The Christian church in the Soochow prefecture is growing. Self-support adds zeal and interest to the little bands of followers. Chapels are not only being rented but also purchased by the converts and inquirers. "When thou hearest a sound in the tops of the mulberry trees, then bestir thyself."

7. **PREACHING IN THE THEATRES.**—A score of years ago in the Sunrise Kingdom great meetings were held in the theatres or large halls, and the Japanese would sit for hours listening to a series of discourses. The question comes, as the Chinese are holding public meetings and are beginning to taste

the pleasures of eloquence, if throughout the great cities this method might not be utilized? Union services with selected speakers, fully advertised and backed with a good choir of fifty voices, might prove successful. Educational meetings are held on Sunday, as on that day the teachers are free, and might not 1,000 or 1,500 be gathered to hear the Gospel preacher? It is a day of great things, and the city in which this feature of missionary services is initiated may become the Antioch of China.

8. PREACHING IS A HAPPY WORK.—It is following the Lord's commands. It is walking in His footsteps. There are no discouragements, for the burden of souls is rolled upon the Lord. We walk in the light which is the path of duty. When in the pulpit the voice is never heard, "What doest thou here, Elijah?" but the sweet notes come to the ear, "Lo! I am with you alway." O! taste and see that preaching is good. After holding about 16,000 chapel services the writer speaks from experience.

There is great need for intercessory prayer to be offered in the closet, at the family altar, during the hour of weekly prayer and in the sanctuary for the protracted services that are held in the city, that the speakers be endued with power and the hearers quickened by the Holy Ghost. If special services for a couple of weeks are held, the quickening of the united devotions is quite noticeable; how much more should those be remembered who in summer and winter, spring and autumn, stand daily between the living and the dead?

9. THE SCHOOL AND THE PULPIT.—In the past generation the school and the pulpit were related as the fountain and the stream; unfortunately under the "new education" they have become partially divorced. The question at the Centenary is, How shall this happy relation be restored? Our answer is, Let the teachers be preachers and lead the pupils into active Christian work. Let the "Preaching Hall," where the pagan is taught the way of life, be an adjunct of the college and the senior students take part in evangelistic services. Thus a desire to make known the glad tidings to their countrymen will be developed along with their intellectual and spiritual life. Considering questions like this will keep the Centenary Conference on the main line of saving a dying nation and not let this general assembly of Protestant ministers be *side-tracked* on the minor details incident to missionary work in general.

10. THE RESPONSIBILITIES OF THE HOUR.—There are now two hundred thousand Christians in China, and with the adherents who come to church the number under our influence is fully a million. There yet remains 399,000,000, and the problem is to present God's plan of salvation to this great multitude now living, but soon to be numbered among the dead. The missionary body cries, "Who is sufficient for these things?" The workers and the work are largely in the eastern section and the great west is very thinly occupied. Let all aid. Besides the host militant, let Presidents and Directors, Bishops and Superintendents, Agents and Secretaries, Editors and Publishers, Doctors and Nurses, Professors and Teachers, each give a tithe of his time to telling the old, old story to some of the 399 millions yet without the fold! The influence of this evangelistic movement will prove an inspiration to the native church, enlist the energies of a multitude of workers and be the precursor of great revivals. The revival of preaching in the foreign missionary ranks will be a forerunner of mighty conversions.

THE NESTOR OF SINIM.

At the Centenary Conference the Life and Labors of Morrison, the pioneer, will be the topic of one evening. A greater than Morrison, sent out by the same Society, has lived in Shanghai; the late Dr. William Muirhead, the Nestor of Sinim. He came from the land of prayer and psalm, and trained in the Kirk he knew his Bible, and with the Word as his sword he joined the feeble band who faced the proud hosts that bowed at heathen shrines. In the afternoon at three with Dr. Medhurst, who daily left the delegates' desk, he went to the chapel, and soon with tongue of fire he began to preach, and for the space of five decades never failed to tell lost men of Christ the Lord. The clear notes of his voice, so strong and yet so clear, filled the largest halls, and in open spaces, under the dome of the blue sky, he held spell-bound vast Chinese audiences, who beheld him as an ambassador from Heaven's high court, beseeching men to be reconciled to God. Gathered from the plains of Central China, probably from his lips for the first time a couple of millions heard of Jesus the Saviour of men. These words of grace, spoken from the pulpit, his ministerial throne, have their part in ushering in the Gospel light of our second missionary century.

Denominational Distinctions in Mission Work.

BY REV. ARNOLD FOSTER, B.A., LONDON MISSION, WUCHANG.

(*Concluded from p. 133, March number.*)

(ii). One cause of a disunity in the Mission Field that is very noticeable wherever it unhappily exists, is the open disregard that some missionaries and some Missionary Societies—happily a decreasing number—show to the work of others. I will give a typical instance of this evil. In a place where one Mission is already working, another Mission—teaching and working, it may be, on altogether different lines—comes in, and commences an entirely independent work. In some cases no doubt the excuse may be offered with more or less show of reason that the population of the place in question is far larger than one Mission can possibly reach. But in other cases this excuse does not exist, for the place is a comparatively small one. Henceforth Christianity is represented in that place by two organisations, and the small band of converts that may be gathered by both Missions meet week after week for Sunday worship in two separate buildings, each within only a short distance of the other. This kind of proceeding and other exemplifications of the same spirit of disregard for the work of others, have within my experience caused much bitterness, and have done much to represent Christianity in a false light before the Chinese. No doubt something might be done by means of formal federation to prevent such performances where two Missions are both parties to the federation, but the evil is not to be met merely on lines of rules and compacts and formal understandings. Far nobler is the solution that *love* suggests to this difficulty, making it impossible for those who are looking at Christ's work *as a whole*, and not simply as a matter for each Society to deal with as it likes, to have any part, under any circumstances, in acts of intrusion into another's sphere.

More than fifty years ago the great missionary, Dr. G. A. Selwyn, Bishop of New Zealand, a strong churchman, but one who valued unity among Christians above all considerations of Churchmanship, wrote, "We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet if the ground has been preoccupied by any other

religious body, we forbear to enter. And I can speak with confidence upon this point from observation ranging over nearly one-half of the South Pacific Ocean, that wherever this law of religious unity is adopted there the Gospel has its full and unchecked and undivided power. Wherever the servants of Christ endeavour to keep the unity of the Spirit in the bond of peace, there the native converts are brought to the knowledge of one Lord, one faith, one baptism, one God and Father of us all."

For myself, I must say that it is increasingly along the line of *right feeling* and *thoughtful love*, treating generously and frankly each difficulty caused by denominational distinctions *as it arises*, that my chief hope for a universally prevailing visible unity among Christians moves. Spiritual forces, it is true, move much more slowly than improvised plans of "moral compulsion" devised by man, but it is also true, in more senses than one, that the "kingdom of God cometh not by observation"; not while impatient man is saying "it is here," or "it is there," or "where is it?" and pointing to, or enquiring for, some visible organisation that is obvious alike to the eyes of all men; not while men are elaborating schemes for differentiating between necessary and unnecessary articles of belief, that will include all the Christians whom the framers of these schemes think ought to be included, and shut out only those whom these same persons think are too "broad," or too "narrow," to be comprehended in their plan; not thus cometh the kingdom, but, like the King himself, it "cometh" in an hour and in ways that are least expected, for in truth both the kingdom and the King are *ever present* in the conscious experience of those who love one another, and who, without regard to name or party, are ever trying to be helpful to all who in any way are seeking only the glory of the Lord and the welfare of men.

It is a sad fact, but one I think not without deep significance, that some of those who in the past have been most insistent on the importance of union and co-operation between the Missions of different denominations, have been conspicuous for their own inability to co-operate heartily with members of the Missions to which they themselves belonged, except on the condition of everyone else in the Mission falling into line with their particular wishes and accepting their dictation! Nor is this altogether to be wondered at. The

more energetic people are, and the more they have of a personality of their own, the greater the grace required to enable them in their work to keep their individual preferences within due limits,—to exercise on the one hand a wholesome spirit of self-effacement, and on the other, a patient resistance to methods of teaching or working that they believe to be injurious in their tendency. Have we not all realized that it is possible to esteem people highly whom we should find it exceedingly difficult to co-operate with in all the details of a common work? We can attend, e.g., occasional religious services conducted by brethren whom we love in the Lord, and can enter into the spirit of them by closing our eyes to certain aspects of the worship. But to have to attend *continually* on such services, and to take part in them, would jar on all our feelings of reverence. We can patiently listen to a preacher whom we admire, enunciating before his own congregation doctrines or sentiments from which we entirely dissent, but it would be quite a different thing to have to hear the same sort of teaching given Sunday after Sunday to congregations for whose religious instruction we ourselves were partially responsible. Friendship is often possible and very helpful between two persons who would be by no means happy if they were to enter into the closer relationship of marriage. On the other hand, it is not probable that people who cannot in the closer relationships of missionary life co-operate with those with whom, in the providence of God, they are already closely united in one society, will be able to inaugurate successfully a larger scheme of unity which shall bind together other people of very varied views and tastes and ecclesiastical traditions. Alike to the masterful mind, and to the mind that is unable to see the importance of any theological or ecclesiastical distinctions, it is easy to evolve a system for harmonising denominational differences in the line of formal compromises of opinion and practice, but overlooking the one thing essential, the personal equation, the *sine qua non* of love. The former will only treat as essential every point on which he himself holds a strong and definite opinion that he will not give up; on all other points, however important, about which he personally is absolutely indifferent, he will allow all variations of doctrine and practice that anybody desires, and allow them in all good faith. The latter, while feeling very strongly the importance of his own theological beliefs, does not see exactly how at any point these

beliefs are inconsistent with, or exclude, their opposites. It is needless to say that while the breaking down of denominational barriers on either of these lines of action may be possible for many, they are absolutely impossible for others. The very attempt to obliterate what theologians know to be important and very practical distinctions, is only likely to sow seeds of active dissension, even in the same Mission, between those who on the one side have had no theological training and hold lightly by all theological distinctions, and those on the other side who have carefully studied theology. These know that some, at all events, of the differences that have kept Christians apart in their church organisations in bygone days, are as real as the differences that in the world of medicine make it necessary for the homeopathist and the allopathist to work in different hospitals. Such distinctions cannot be lightly ignored. Other distinctions are of a less essential character, and these under modern conditions tend increasingly to fade away by a sort of natural process; but even here the work of uniting separate bodies may, if prematurely attempted, lead to unlooked for and most disastrous results, as in the union of the Free Church of Scotland with the United Presbyterians. That union in itself may have been, and I believe was, *wholly good*, but the existence of a small dissentient minority entirely marred the lesson of Christian unity which the majority had hoped to exhibit before the world.

One other point should be always borne in mind, viz., that even though such names as "Lutheran," "Calvinistic," and "Wesleyan," which have meant much to the church in the West, should die a natural death in China as they probably will, it cannot but be that as the church takes root in China, and as great teachers, thinkers, orators, organisers, from among the Chinese spring up and influence deeply the conscience and religious thought of the nation, China will have its own problems of denominational distinctions to face. Names of men of great personality and great religious influence will certainly adhere to different religious societies in the Chinese church unless Chinese regenerate human nature is free from some of the weakness that regenerate human nature in other lands has shown. May these great Christian Chinamen, when they arise, be saved from dividing their followers into hostile camps, or doing anything to violate the unity of the Spirit!

And this leads me to the last point on which I wish to dwell. It is my deep conviction that the welfare of the church in China demands that we who know something of the slow growth in Western lands of the Christian ideal and of the full apprehension of truth as it is in Jesus should refrain absolutely from seeking to suppress by any system of uniformity differences among Christians that are not necessarily due to any perversity or self-assertion of human nature, but that correspond with various aspects of the truth in all its greatness and manifoldness.

The perfection of the Divine ideal for the church is not to be symbolised by a vast choir singing in *unison* merely, but by one singing in richer harmonies than earth has yet listened to. The Church of Rome sought in the past for a unity that was essentially unspiritual. No better symbol of that unity can be suggested than that which is afforded to-day by the worship of God in all lands being carried on by the Romish church in a dead language! Well said the reformers of the English church in one of their Thirty-Nine Articles: "It is a thing plainly repugnant to the Word of God and the custom of the primitive church to have public prayer in the church, or to minister the sacraments in a tongue not understood by the people." But as Rome could only recognise one language in which public prayer should be offered to God, so it could only tolerate one statement of truth, one theory of the ministry, and one view of many other things. It had come to first frown on and then persecute all others. There was no room in the Romish system for spiritual liberty, elasticity of church organisation, or recognition of the rights of the individual conscience and of the claims of reason, and no room for different interpretations of Scripture. This unspiritual unity had to be shattered in pieces. "Above all the ideal of an infallible church holding plenary powers from an absent King had to be rooted out before men could begin to see the *gradual development* which is God's Word to successive generations. . . The seventeenth and eighteenth centuries were the after-swell of the storm and only the nineteenth was free to take up the work which the Reformation made possible, even in countries where it was rejected. That work is hardly more than begun, but we can already see its character. Our losses are no doubt immense. The old social order is gone, the old conception of miracle and inspiration is overthrown, and a growing tangle of practical questions represents the growing complexity of

life and thought. But is there no gain in our wider knowledge of truth? in a more strenuous and earnest life? in a quickened hatred of social wrong? in a higher tone of that national conscience which under any form of government speaks the final word? Is it nothing to know Christ as He was never known before? to see the realms of grace and nature joined in their incarnate Lord?"*

It is for missionaries to realise that it has not been given to *us* any more than to a previous age, to settle what extent of divergency is allowable in the Church of God, either in regard to orders of church government, the interpretation of Scripture, the method of administering baptism, or many other questions. After the break up of the old order in the Reformation there appeared, not unnaturally, amongst the reformers, a considerable lack of the sense of the *proportions* of the faith, and in addition to the great fundamental truths that they all held in common, it seemed as if separate parties among them felt impelled to snatch each at one or more fragments of the truth that Rome either had exaggerated or disregarded, or condemned, and then to exalt those fragments to the disparagement of other fragments not less really important. Not content with the fragmentary kind of church life which this action involved, these rescued believers tended to dispute with one another as to the relative importance of the fragments that each section thought of special value. When the principle of public prayers being offered without a liturgy was asserted it was not necessary, as everybody sees now, to denounce the use of a liturgy among those who preferred to retain it. Nor was it necessary for those who retained it to refuse to allow to others who preferred to be without it, the right to worship God in the way they found most helpful. When the theory of the validity of the ministerial office being dependent on a mechanical succession from the apostles, or on a transmission of the office through Episcopal lips and hands, had been discredited as the *sole* method of lawfully ordaining ministers, it was not necessary for those who saw God's blessing manifestly resting on a Presbyterian ministry to question the right of other Christians still to hold by a three-fold ministry. But in those days all bodies alike were afflicted with the spirit of intolerance claiming to be zeal for the truth, and with a spurious conception of unity, which all alike had derived from Rome.

* Professor Gwatkin, "The Eye for Spiritual Things," pp. 54, 55.

Only very slowly and gradually, under the teaching of the Spirit, have the churches of the Reformation been coming to a larger and healthier outlook than was theirs originally, and this work of grace is not yet complete. It has been reserved to modern times to perceive, but even now only in part, the true principles of toleration, though they were seen by solitary individuals many years before. "We seek liberty," said the Pilgrim Fathers, as they went forth from the shores of England, where an intolerant church of the Reformation was denying to others the liberty it had claimed for itself. "We seek liberty, but not the liberty to do as we like, which is the liberty of brute beasts, but liberty to obey God unrestrained by man." The Church has not yet attained to a full orb'd view of the exceeding breadth of the law of God, of the law of truth, and the law of the Church's development. Let us not then think by feeble compromises to hand on to the Church in China a patched up doctrine of the Christian Ministry to suit all comers, a teaching that for the sake of unity all Christians will have to be content with concerning either baptism or the Supper of the Lord, or a compromise in regard to anything else. Let those who believe in Episcopacy practice it and teach it and endeavour themselves more fully to perceive what it stands for and what it does not, and above all, how, holding it, Christ would have them to demean themselves in love to those who will under no circumstances submit themselves to any second ordination which implies a denial of the value of all ordination that has not been accompanied with the laying on of episcopal hands. Let those who conscientiously believe in either Presbyterianism or Congregationalism simply *be themselves* and develop their churches on Presbyterian or Congregational lines showing, *so long as they see it themselves*, the excellency of the method and its conformity with New Testament ideals, but all the time treating with absolute brotherliness those who adopt another form of church government.

It is not necessary to go through the whole list of points in which at the present time special religious bodies seem to have been specially entrusted by God, each one with some aspect of the truth, or some religious custom, the value of which has been either wholly or in part overlooked by others; but if we are to be true to our stewardship in the Household of Faith, we shall not lightly consent to give up half a truth, the whole of which we have not yet ourselves fully grasped in all its

greatness, in order that we may unite with somebody else who has only got half another truth to offer us as our portion and reward. We sometimes hear it said: "It is impossible that all Christian sects can be right." It would be more to the point to say: "It is highly improbable that *any one of them* has the whole range of truth in sight, or that any one of them has nothing that is not better represented elsewhere." Let us not believe that the duty of the missionary is to settle in consultation with his fellows what residuum of truth we shall extract from the beliefs and practices that are to-day common to all the reformed churches of the West and decide that on that basis a native church in China must spring up to develop itself subsequently on its own lines. Let us rather each one remember that "other foundation can no man lay than that which is laid, which is Jesus Christ"—Christ crucified, Christ risen, Christ ascended. It is ours to hand on a gospel of *life*, and we shall do so most satisfactorily if we simply move each one on those lines of "life" which we have proved for ourselves and which are natural to us, at the same time showing all love to those in whom the one life manifests itself through means of somewhat different symbols and different forms of teaching. If in this spirit we are ever regarding the work and practice and teaching of others with a candid and open mind, can we doubt that God will, through the lessons He has in the past been teaching to others more perfectly than we have learned them, show us fresh light on some of the questions on which hitherto we have differed from our brethren?

The true remedy for the present denominational distinctions will, I cannot doubt, be found in that larger outlook which, distrusting compromises and shunning curtailments of Christian truth, looks forward to a unity that will, before all else, be the unity of a more spiritual understanding of God's ways, and that will be inclusive and not exclusive. "It is easier indeed to present in a definite shape systems of human reasoning than a view of the ways of God. We need to make watchful and unwearied efforts in order that we may rise little by little to the spiritual heights of the Bible. We are tempted to use temporal measures for the eternal: to judge of the unseen by the material." It should ever be remembered that contentment with imperfection that is universal, represents unity of a certain kind, but the character of the unity for which our Lord prayed on behalf of His disciples is far other than that. The unity He prayed that

His church might realise, was one that should be perfect as is the unity of the Godhead. He did not ask that His disciples might be led through unity to perfection, but through perfection into unity. Some ends are only attained by seeking others. The selfish man, it has been well said, is ever seeking that which he can never find—his own happiness. The unselfish man, in this matter, is always finding that which he can never seek. To the extent to which Christians become holy as the Lord our God is holy, perfect as our Father in Heaven is perfect, they become one with all their fellow-believers, and their outward differences, however marked, only serve to show before the world the fulness, the comprehensiveness, the grandeur and the elasticity of the communion of the saints, even as the varying colours of the rainbow show the beauties of the light.

Such is the law of the Kingdom of Heaven. Such is the only method by which we shall be able to present ourselves before the Chinese as an united Church of God on earth. And such is the only way in which we shall be able to do a more important thing still, viz., teach the Chinese how alone the Church of China is to become truly one and how alone its unity can be maintained from age to age. This will be the best contribution missionaries can render to the rearing in China of that holy temple in the Lord, in which each several building fitly framed together, groweth—through the constant working in of additional living stones—to be a fit habitation of God in the Spirit.

I will venture to conclude with a parable. In the year 1897, I was returning to England on furlough, and I chanced to travel by the last mail-ship from China that would reach London in time for the Diamond Jubilee of Queen Victoria. From each port at which we stopped, we took passengers who were anxious to be home for that great occasion. From Hong-kong, Singapore, Penang and other British possessions along the route, we took small contingents of Asiatic soldiers, subjects of the great and beloved sovereign of the British Empire; these, along with companies of soldiers from other races and lands, were to form a part of the cortège in which the Empress of India on that memorable June day would pass in state through London to St. Paul's Cathedral to return thanks to God for the blessings of her long reign, and then back through a long and circuitous route to her palace, that as many of her

subjects as possible might share her joy and that she might share theirs. Chinese, Malays, Sikhs, Cingalese, and others in their characteristic uniforms produced a picturesque scene on board that steamer. But more impressive far was the quickening of hearts and of sympathy amongst all the English-speaking passengers on board, gathered from many lands, as from port after port they joined our party between Shanghai and Gibraltar. Arrived in England one topic was in everyone's heart and on every one's lips—the Diamond Jubilee of our Queen, the mother of her people, the one who, as all felt those days, joined us British folk in *one family*. Our political parties, our ecclesiastical divisions, seemed during that never-to-be-forgotten week to have vanished into thin air. We saw nothing in the papers then of “conservative” and “liberal,” “churchman” or “dissenter,” Englishman, Scotchman, Irishman, Welshman, or Colonial,—at least nothing implying that we were *not* all one family. All seemed full of mutual admiration. And then how proud everyone was to see foreign princes, ambassadors, and grandees of various hues, all for the nonce admitted to our family party, and the Americans there of course in numbers as our cousins. Those were days when to thousands and tens of thousands of Christian eyes the heavens were opened, and they saw the vision of the King of kings and of the days to come when He shall reign visibly over all hearts. Even over the thieves and criminal classes of our great London on that Jubilee day the spell of the good Queen's personality seemed to have passed, for along all the route of her procession hardly a single case of theft or violence occurred. What had happened to the nation? It was *deeply in love*: love to one great majestic central figure, who had through a long life lived for her people and had gained their enthusiastic devotion, and this was the way in which love to the Queen evinced itself in a love that stilled all party animosities and petty strifes amongst her people, and while leaving everyone still in possession of his full personality and personal beliefs and convictions, had for the time dwarfed all differences by the incoming of one great sense of unity which bound all together in a common bond to the beloved sovereign. “And this commandment have we from Him, that he who loveth God love his brother also.”

Letters from an Old Missionary to his Nephew.

VIII. On Work.

(Concluded from p. 145, March number.)

THERE is another aspect of the question, too, which I fancy has escaped your eagle eye. It is that there is such a thing as solidarity—a joint liability and responsibility—we are members one of the other in our service. It is possible to cultivate a sense of detachment, a splendid isolation, in which we fancy ourselves absolved from all the weaknesses of the organization of which we form a part, but which still leaves us free to share in and glory in all its triumphs. This, to use plain language, is mean and despicable. We need to take our full share of all—failure as well as success. Those who follow a leader, should loyally identify themselves with him and stand or fall with him. To those who continued with our Lord in His trials He promised a kingdom and a throne. Most of us are keen to share the glory, but not quite so ready to share the cross, and yet we cannot have the one without the other. And it is pharisaism of the worst order to stand on one side and decline to share responsibility with other workers when they are exposed to blame and contempt. Let us quit ourselves like men, stand up for our fellow-workers, and bear the cross with them; it is an ill bird that fouls its own nest.

I feel free to confess that a feeling of wonderment possessed me as I read over some of your correspondence. It was, and still is, somewhat of a mystery to me, where your work comes in. I know your capacity, and am quite convinced that a few hours' application of your young and vigorous mind will effect great things; still, after making all allowances, I am haunted with some misgivings. But perhaps I am speaking in parables; let me make my meaning clear.

At various times you have mentioned a good many things which go to fill up your day. You have referred to the rubber chest developer, which is fixed on the wall of your bedroom, and which you use most regularly each morning for half an hour. And your muscular development you say is most satisfactory. As it seems a pity to lose your hold of classical learning, you give some time daily to your Greek and Latin authors. Common prudence has taught you to keep a cow, so that you may have the pure lacteal fluid with no admixture

of bean curd, water, or other deleterious substances. But as you have not implicit faith in your cowherd, you superintend the milking yourself. Your garden, too, you aver, gives you beautiful flowers and fresh vegetables, and also helps you to maintain contact with nature in its various moods—a most important thing, according to your favourite poets, in developing an all-round sympathy with creation and the Creator. A small album that you sent me is half full of photographs, taken, as you informed me, “as a recreation from sterner duties.” The hens you bought soon after reaching your station continue to lay fresh eggs, but, as you remark, you need to see after them, lest any should be annexed by the cook. In one of your letters you mentioned casually that you found it necessary to keep up your music, as it seemed a pity to lose what it took so long to acquire, and which cost your father so many pounds sterling. And you felt that an hour a day devoted to instrumental and vocal music was well put in. Old coins and stamps, too, you said, seemed to have a kind of fascination for you, and your collection was growing apace; while your sitting room could boast of several pieces of furniture which you had made with your own hands. The offer of a lathe from our mutual friend Turner was exercising you a good deal, as also the kind gift of a book-binding outfit which you were only beginning to learn to use, but which was of great value in binding up your loose sheets of manuscript. Your bicycling tours also seemed to be helpful you thought. And then of course there was *the* letter which must go by every mail, “I have, too, to spend a month or six weeks during the hot season on Mount Pisgah with fellow-believers and discuss, with afternoon tea, those weighty problems concerning the unity and consolidation of the kingdom, which are so essential to its welfare.”

Now all these things indicate great versatility of mind and a liberal education, and while it may be a good thing to have so many accomplishments, the possession of them calls for a good deal of self-restraint on the part of the possessor. They remind me of a bill I once saw outside a Y. M. C. A. building. It was between two and three yards long, and had printed on it, in bold type, a long list of subjects taught in the building, together with a list of the various clubs for touring, boating, cricket, etc., which had their headquarters there. At the bottom, in microscopic type, was the legend,

Bible Reading every Sunday afternoon from 2 to 2.30. Brief, Bright, Breezy.

I was given to understand that the attendance at this latter function was generally sufficiently large to claim the fulfilment of the ancient promise, "Whosoever two or three are gathered together," etc. The question for you to ask yourself is, what is the output? To succeed in everything else but the main thing would be a great pity. "Give thyself wholly to them" is good advice, and needs to be laid to heart if you are to make a success of your work. Attention to everything but the main thing would, if you were in business, soon land you in the bankruptcy court.

While on the subject of your letters may I be permitted, without offence, to caution you against using too high and soaring a style in writing about your work? Flowing periods, I know, come natural to you, and herein lies one of your dangers. The man who has to think hard before he writes, and who dislikes the manual labour of writing, is apt to use words sparingly and cautiously, whereas the one who is gifted with a fatal gift of fluency is liable, as the Chinese say, to 筆底生花, let flowers spring up under his pen, and adopt a flowery style. This is good in its way, but if not watched it will produce flowers which will wither under the icy influence of a comparison with facts. A plain unvarnished tale of work is much better than an account which conveys an exaggerated impression. Avoid the habit of speaking about common things in a pompous manner. Choose your adjectives and be sure not to use them all in the superlative degree. The use of italics is usually to call attention to something special, but if a page is strewn with them promiscuously they lose their force. When a man is always calling on God to witness that what he says is true, no one believes him. One of the newest avenues to wealth and fame seems to be writing advertisements. A good part of the art appears to be how to say a thing is the best, in a hundred different ways. In your own case you need not take any lesson; the art of writing interestingly about nothing is not worth cultivating. It was said of Lord Roberts during the Boer War that "he was a terror for his size, but he didn't advertise;" this he left for his achievements to do. Be sure and have something to write about when you put pen to paper, tell your story simply, truthfully, and when you have finished, leave off. It is the easiest thing in the world for some natures to be rhapsodical over nothing; drought never appears to visit their springs of emotion; they gush all the time and their writings

and deliverances are always gushing in consequence. I received a short time ago a magazine which illustrates what I mean. You may have seen it ; it is called "Advance," and is the organ of the Sedge Vale church, presided over by the Rev. Olive Green. The last number contained the following account of a valedictory meeting, when one of the members of the church started for the Far East :—

"On Thursday evening we had a most soul-thrilling function in the church, a function which will, if we mistake not, linger long in the memory of all who were privileged to be there. Great crowds of young people flocked round the doors long before it was time to begin. After the doors were open the members of the choir rendered several most inspiring numbers in captivating style. One that specially calls for more than passing mention was an anthem which bore marks of latent genius, composed by a lady member of the choir. It was entitled "We will spare you mother, dear," and the effect of the magnificent rendering of the last verse which ended with the touching words, "When we dry the eye, Brother," was simply electrical.

"The platform was bedecked with flowers, and ranged round in picturesque style were a camera, a complete set of Kipling's works, a football, the model of an automobile, a sewing machine, two volumes of a standard work on Political Economy, a complete kitchen outfit, How to Deal with Raw Material, by Aker, together with a complete set of garden tools, etc., and a copy of Pin Points on abbreviated services, by Rev. B. Short, D.D. The hero of the evening, their young friend Bloom, was accorded a most enthusiastic welcome when he entered with the pastor. After a most effective rendering of a ravishing quartette the Rev. Green addressed the meeting. In the course of his remarks he said, he felt it to be a privilege to be there that night. If he did not mistake, their meeting marked a new departure. Their young brother, who was dear to so many of them, was leaving them. He was glad of this ; he did not wish to be misunderstood ; he was thankful that he was going. They had doubtless seen the new majestic ship leave the ways and slip like a thing of life into the waters, and another take its place, and no doubt such would be the case in the present instance. But chiefly he was glad, because if he did not misread the signs of the times their presence there that evening was an illustration of the quotation, 'The old order changeth.' The articles grouped so artistically on the platform by fair hands (applause) and which formed so large a part of their young friend's outfit were, so to speak, a parable. They spoke of something new, of a new conception of

missionary work—something broader, more comprehensive than anything known to their predecessors. They would focus, as it were, some of the latest results of our advanced Christian civilization. The Chinese, he had been given to understand, knew a good thing when they saw it (hear, hear.) Why not then give them good things to see (cheers.) Why not have a commercial exhibit in every mission station? The patent saucepan would be an object lesson to the natives of that benighted land and teach them one way of disposing of raw products. Trading was a line of things which had been carried on with great success by our well-beloved friends and fellow-labourers, the Jesuits. Sewing, thrift, how to make 'cash' go as far as possible; the relation of the precepts of Christianity to political economy and customs' dues, all needed to be taught to the dwellers in heathen darkness. How could they be expected to know about these things? He was glad that their young friend had taken lessons in farming as a part of his training; he would now be able to commend his message to the dwellers on the lovely Chilili plain by showing them how to more profitably cultivate cotton and silk. When his hearers remembered him, they might think of him as engaged beside the purling brooks and wooded glades of that lovely plain, in imparting really helpful instruction to the meek-eyed natives.

"Comparisons he knew were odious, but he could not but feel glad that the old style of things was being rapidly superseded by a more generous view of mission work. Time was when outgoing missionaries were presented with a Bible and commentary and told that these contained all they needed for their work. This view, he was happy to believe, was passing away. If they would excuse a personal reference to his own ministry he would like to say that he spent a good deal of time on his 'bike,' and got, while on it, much of the inspiration for his work. Any references his hearers might have noticed to nature, botany, electricity and other subjects were usually brought to him, while he with Shakespeare saw sermons in stones, or saw the express train speed on its lightning way. He was always glad that the torpedo was invented by a clergyman, as it showed a knowledge of men and things possessed by few, and doubtless future historians of our era would say that the blessing promised to the peacemaker was his in a special and peculiar sense. Carey, he was well aware, was regarded as one of the pioneers of the Modern Missionary Movement. But it had often occurred to him that he would probably have done more good if he had fraternized more freely with those worshippers of the true God under another form—the Buddhists, from whom, if he did not mistake, we had still much to learn. And had Carey taught the natives of India more of the art in which he excelled—the art of shoemaking—he would have

provided them with a better understanding and gone to the sole of the matter (laughter). In conclusion, he would only say that it gave him peculiar pleasure to say 'Good-bye' to their dear brother, and he felt he should only be expressing the deepest feelings of his audience when he wished him all possible success in his philanthropic and enlightening mission." (Loud applause).

As your work develops you will do well to organize it. This, according to Moody's definition, is to set others to work. You can only do a certain amount yourself, but if you can intelligently direct the labours of your Chinese brethren, there is no saying how much may be accomplished through them. They can do what you cannot begin to do. Do your best to make each Christian feel responsibility, to help forward the progress of the kingdom. It is for this purpose Christ gave pastors and teachers "for the perfecting of the saints unto the work of ministering," i. e., that they may, by reason of the teaching and shepherding they receive, be able to serve. There is abundance of talent waiting to be utilized, and to utilize it is to build up an energetic self-propagating church. While you pray the prayer, "Send forth labourers," do your best to make them. To accomplish this will need tact and patience. Many Chinese as well as foreigners are born with a kink, and it needs skill to straighten it out. Carlyle, in speaking of his wife, said that she possessed "a soft invincibility"—she overcame many of his peculiarities by gentleness. Many men are all right in heart, but are wrong-headed. It is said that what is known as refractory ore yields the best gold, though it takes much labour to get it. So you may find among your helpers good qualities, combined with much that is trying; never mind, think of yourself, and how much patience God has had with you, and you will then be encouraged to persevere. And in the day when you hear the massed multitudes of redeemed Chinese singing the praises of free grace and dying love, you will not think that your labour has been in vain.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, "Behold I come."

Wishing you every success, I remain,

YOUR AFFECTIONATE UNCLE.

Native Helpers.

BY JOHN A. ANDERSON, M.D., C. I. M.

PAPERS dealing with different aspects relating to native Chinese helpers have recently appeared in the *RECORDER*; but several important and fundamental questions relating to their support, their work, and their training have been scarcely touched upon. I desire now to consider these questions.

I.

THEIR SUPPORT.

First, there is the question of support. Who ought to provide the funds for the support of our native preachers? Ought they to be supported entirely by funds contributed by the native churches?

It is understood that some missions have adopted a definite policy, having this end in view. Under this policy foreign financial support may be continued in certain cases to old evangelists; but except in very special cases no new ones would be taken on. They would be expected to get their support from the native churches.

When the glorified Christ as Head of His Church ascended to heaven He gave evangelists, pastors, and teachers. Our Chinese helpers may be divided into these three classes, each merging into the other, yet each distinct from the other. The evangelist is like a quarryman hewing living stones from the quarry of unregenerated humanity. The pastor and teacher are like stonemasons and builders, preparing the stones and building them into the church—the temple of God on earth. The pastor completes what the evangelist begins. They are both Christian ministers; yet their work is quite distinct from one another. The evangelist's field of work is the unconverted world. The pastor's field of work is the Christian community. So also, the support of the evangelist and pastor differs as much as their fields of work. The New Testament indicates that a pastor should receive "wages" from those to whom he communicates spiritual things. The Chinese pastor therefore should, as far as possible, be supported by his flock. But this, owing to the nature of things, is impossible for the evangelist. The apostolic custom of "taking nothing from the Gentiles" is opposed to his taking support from the heathen among whom he ministers. That is to say, he must take nothing from the heathen as a reward for preaching the Gospel. For any other kind of honest labour, mental or physical, he is certainly free to take "wages," when this is necessary for his self-support, as

did the Apostle Paul with tent-making. There is presently a great opportunity for Christian Chinese who know English to teach in the government schools and colleges in the interior and to use their spare time in preaching the Gospel. In this and other ways self-supporting workers exercise a great influence, reaching the literati and leading men of the towns where they live.

If necessary, however, the Chinese evangelist should be supported by foreign money. If an objection is raised, if it be said that the native church should support the native preachers whom it sends forth, as well might it be said that foreigners should now leave China and allow a quarter of a million of Christian Chinese to evangelise the rest of China. The native church gives men and money for evangelistic work (it might give more), but its resources are inadequate to the needs of the field. But the Master's command still stands for the whole church, "Preach the Gospel to every creature," and Wesley's reply is still the true one, "The world is my parish." It is right here that the words apply, "Freely ye have received, freely give." Why should we import the racial spirit into the work of God in China by refusing to support the Chinese evangelist with foreign money? Such a rule would not be tolerated for a moment in the home lands of Europe and America, where in many instances missionaries sent forth by the poorer churches get their financial support from churches enjoying a larger share of this world's goods. In such cases the poorer churches have the privilege of giving the men, and the richer churches the privilege of giving the money to support them—a Divine arrangement by which all become helpers together in the grand work of carrying the Gospel to all mankind.

In the face of the unprecedented openings for the preaching of the Gospel in China, who will say that these well known laws along which God is working, should be ignored; and that no foreign money should be used to support the native Chinese evangelists?

Moreover, it is not through the foreign missionary, but through the natives themselves that the great mass of our Chinese Christians have been converted, proving the well-known axiom that "China must be converted by the Chinese."

The native evangelist knows his people's feelings, and customs, and language better than the foreign missionary can ever hope to know them. His support costs less than one-sixth that of a foreign missionary. He is fitted to do the very work that the missionary societies exist for. He is Christ's gift to us for the evangelisation of this land. A policy that refuses to give him foreign support is surely a mistake of the greatest magnitude.

II.

THEIR WORK.

Here at the beginning of the 20th century China has a thousand counties with walled towns, and countless villages and hamlets awaiting the coming of the Evangel. Up till the Boxer trouble most of those counties were closed to us.

The prayers of the church for the opening of China had been ascending to God for a hundred years. Three generations of missionaries had longed and laboured and wept and prayed for it; but it required the terrible Boxer crisis with its agony, and blood, and soul travail, to unify the whole church, in all the world, in one great earnest cry for an open China. The daily prayer meeting in Shanghai for six months of 1900 was an index of this world-wide appeal to God, as it was also an expression of the soul-travail of the missionary community sheltered there. Those were dark days; but with eyes turned to God we waited, and God answered the prayers of His people. With a swiftness and a completeness that seems almost miraculous, China was thrown open.

What the church for one hundred years has been waiting for, God in this our day has accomplished. We no longer pray as before for the opening of China. Our prayer is turned to praise. China is opened and awake. Her people are eager for learning and are waiting for instructors. The greatest opportunity of the ages is upon us—a quarter of the world's population open to be evangelised. Are we ready for it? Every missionary body in China should have a band of native Chinese evangelists, trained and ready, to carry the Gospel, in the power of the Holy Spirit, to the thousand counties still without a missionary, and a few selected foreign missionaries to accompany and superintend them.

We have gone to the home churches and told them how God has opened the long closed doors and have asked if they were prepared to give the men and the money. In the present case we turn to our own missions and our mission committees, and in doing so we turn to those who know the dark pall that hung over mission work here in 1900 and who have seen how God so wondrously threw the closed doors wide open.

Fathers, brethren, are we ready to enter? Do we understand the times?

Every missionary community in China has a place in the fight, and the strength of all will depend on the preparedness of each.

Let us trust in God and go forward, for now is the great day of opportunity:

III.

NATIVE HELPERS—THEIR TRAINING.

The importance of this part of our subject can scarcely be over-estimated. Yet the lukewarmness that exists towards it in certain missionary circles is alarming. One mission has in one province some 5,000 church members and fifty missionaries, but no training school for native helpers. The missionaries met in conference ten years ago and asked that one of their number be set apart to open such a school. The request was not granted, and it is impossible to tabulate the loss the work has sustained in consequence. About the same time elaborate preparations were made for the evangelisation of an inland province. Failure resulted, because there were no trained native helpers available to accompany the foreign missionaries who volunteered for the work. In various parts of China there have been great ingatherings of converts extending over months, and in at least one case gradually gaining in force and extent for a number of years until thousands have turned from idols to serve the true God; but as if smitten with palsy and with blindness, the mission opened no school to train the necessary native helpers. There are whole provinces in China without the semblance of a Bible training school for native helpers and where the work is consequently carried on at a maximum of cost with a minimum of efficiency.

There are men in the native ministry doing good work, although they received no special school training; just as men like D. L. Moody and C. H. Spurgeon took front rank as evangelists and pastors, although they were not specially trained for the work. But this is no proof that the majority do not need the schools, and these men themselves are the first to say so. In support of this it is only necessary to mention Spurgeon's Pastor's College and Moody's Training Institute and Schools. Very few missionaries have time to train their own helpers satisfactorily; but it can be better done in a Bible training school, or theological institute.

God's work has had its schools of prophets from the days of Samuel, the son of Hannah, till now. They are a Divine institution, necessary alike for Israel and for the church of Christ. John the Baptist had his school of disciples. Christ at the beginning of His public work selected twelve apostles to live with Him that He might train them and then send them forth to preach. He said: "Follow me and I will make you fishers of men." The Apostle Paul trained Timothy and Titus and left Titus in Crete to train and appoint native helpers in its churches. He instructed Timothy to select and teach able, faithful men, who would be able to teach others also.

At Ephesus the great apostle disputed daily in the school of Tyrannus, and he doubtless selected from among the disciples men likely to be teachers and preachers and gave them special instruction. When saying farewell to the local leaders of that Church he mentions having taught them night and day for three years. If we would in the apostolic way commit our converts to God and to the work of His grace, we must first give them a native ministry that has been carefully taught as were the Ephesian elders.

Monthly classes for Bible study are of great help to our church members; and they form excellent feeding grounds for training schools for native helpers; and where nothing better could be done, native helpers have been selected directly from these classes; but it would be a mistake to continue to do so. We are laying the foundation of what will soon be the greatest national church in the world. Its leaders should be men, who at least are carefully taught in the Word of God. A two years' systematic course of study is the shortest that should be allowed; and in all cases it should be combined with practical work; hence a populous neighbourhood is a valuable asset to a training school. The students should not only be taught the doctrines of the Bible, but be trained to study, and to teach, and to preach; and every help should be given to strengthen their own spiritual life.

The needs for a training school might be summarised thus:—The native helper needs it for his own sake to clear his mind from the superstitions of his race and to put him on good lines for Bible study and to equip him for the sacred work of the ministry. He needs it for the sake of the Christians to whom he ministers that he may lead them into work for Christ, give them their portion of food in due season and preach the Word with power and wisdom and with a sound mind, free both from heresy and from worldly compromises. He needs it for the sake of the unconverted literati that he may deal successfully with their difficulties and lead them to a saving knowledge of the truth. He needs it for the sake of the religious devotees, and for the hard working sons and daughters of toil that he may the better speak the word in season to their weary hearts. And preëminently he needs it for the sake of the whole church in China that by attaining his own highest possible excellency of service he may lead her onward and upward to the full stature of Christ. If we believe the time is nearing when the church in China will be self-governing it is imperative that we teach the coming leaders the Word of God as thoroughly as possible and that we seek for them the filling of the Holy Spirit with His power for service.

Conclusion. The missionary has many important questions calling for consideration; but there is none more important

than these now before us. Many things we may ignore ; these we dare not. To do so would be to hinder the progress of the Christian church in China and to neglect our Master's last command. It would be disloyalty to our glorious Saviour.

Before us is an opportunity that is overwhelming in its vastness and grandeur ; and opportunity means responsibility.

Some of the Greatest Needs of Christian Missions.

BY REV. T. RICHARD, D.D., LITT.D.

I SHALL endeavour to write what I consider the three greatest needs of China now.

1. The Press.—In Christendom the Pulpit and the Press are the right and left arms for guiding public opinion, the greatest forces. But in China the Missionary Societies have spent all their money practically on one only and neglected the other, i.e., there are 3,500 missionaries, male and female, in China, but not ten devoting all their time to the Press or to provide literature for the leaders of thought in the land. During the last ten years the Japanese have seen our neglect of this opportunity and great power and have got possession of the greater part of the Press and literature in China to propagate their non-Christian materialistic views. Even the Viceroys of Chihli and Canton, not finding that the missionaries have provided books on the Christian religion such as they need, have written books of their own to instruct their subjects on our religion. About half of the funds of the missionary societies should be devoted for the Press, or we fail.

2. A Missionary Council in China.—There are so many important matters of national and international interest coming up often now with the marvellous reformation in politics, in education and all other departments, that it is simply impossible for any missionary busy with his local interests to understand. If he cannot understand it is impossible for him to provide a remedy. An organized body is a strong body, a disorganised body is weak and anarchic. In the face of organised Rome and organised Confucianism we, a disorganised body, cannot hope to succeed. Li Hung-chang some years ago said : "Take away your missionaries and your religion will collapse

in China." When we remember that such a thing has happened in Palestine, Asia Minor, Turkey and the whole of North Africa, are we right in not taking heed of the warning? This Council of the most experienced missionaries in China would be the best organism in China and the best advisers of the need of China to the Missionary Societies at home. It has been proved again and again that they could easily make every million dollars spent in China be ten times more effective of good than at present. Any business man would jump at once at such a chance.

3. The Science of Missions.—If we want to build a railway we never entrust its construction to any who are not competent engineers. Even when we send forth medical missionaries the first question is, Have you got a medical degree? But when a man offers himself to do evangelistic work in a heathen field, of which he knows practically nothing, and which is the highest of all problems and the most difficult, to convert individuals and nations, nobody thinks of asking the candidate, Have you studied the Science of Missions? It is gratifying to find that many Missionary Societies encourage the study of Comparative Religion, for the best missionaries have long known that without it no one can expect to make very much headway as a missionary in a civilized country. But that is only an introduction to the vital study of the Science of Missions, on which there does not yet exist a single book worthy of the name. And the best books which do exist are not recommended to the missionaries for study before they begin work. The result is that many missionaries—perhaps the majority—are engaged in kinds of mission work which have been proved for the thousandth time to be of very little value, however enthusiastically carried on. Modern science has in so many ways proved that those who know the science have been able to improve their departments a hundred fold. It is quite plain to the missionary seers, of which God still has a few (in this age as well as in the past, though the ignorant do not recognise them till they are dead), that twenty missionaries who know the science can easily do more than 2,000 without that knowledge.

If these ideas commend themselves to your judgment, put them before intelligent men who have power and authority wherever you go.

Statistics of Missions and Churches whose Headquarters are at Hangchow, for the Year 丙午 ending February 12th, 1907.

MISSIONARY SOCIETIES, MISSIONS AND CHURCHES.		Actual Com- municants.		Adults bap- tized during the year.		Accepted Catechu- mens.		Contributed by Chinese:	
		M.	F.	M.	F.	M.	F.	Church Fund.	Miscel- laneous.
CHURCH MISSION- ARY SOCIETY, C. M. S.	1864, Hangchow	106	86	20	17	22	16	\$272.34	\$468.36
	1879, River Hsiens	28	49	5	5	12	7	41.74	9.14
	1877, Chuki W.	189	71	30	7	50	20	160.00	80.00
	" E	100	70	20	11	33	17	120.00	40.00
	Pu-kang	7	2	11	3	...	...	...	2.20
C. C. M. S. District (3) Hsiens.		15	9	17	10	17	...	47.00	11.00
I. Totals ...		739		156		194		\$1,251.78	
AMERI- CAN PRESBY- TERIAN MISSION, NORTH. A. P. M. N.	1865, Hangchow	102	79	7	15	15	10	\$250.00	\$354.00
	Sin-z	97	33	20		15		140.00	32.00
	Tong-yang	40	36	5		10		8.00	8.00
	Hai-ning	7	5	...		3	1	...	55.00
	Pu-kyang	10	4	3		5		...	12.00
I-u, Dzang- loh.		16	7	4		10		...	10.00
II. Totals ...		436		54		69		\$869.00	
CHINA INLAND MISSION, C. I. M.	1866, Hangchow	27	38	...	4	3	2	\$76.85	\$77.57
	Fu-yang,	46	9	3	...	23	15	1.00	39.27
	Sin-dzen							Accounts not rendered.	
	Yu'-ang	42	18	11	1	33	22		
	Lin-an							Do.	
Dong-lü		41	14	...	...	42	6	Do.	
Chuki, Pu- kyang		16	18	1	3	6	9	Do.	24.00
Siao-san		25	8	3	...	45	19	20.00	108.15
An-ts'ang		Returns		not sent		in.		...	...
An-kyih		302		26		225		\$346.84	
III. Totals ...									
AMERI- CAN PRESBY- TERIAN MISSION, SOUTH. A. P. M. S.	1868, (Tien-swe)	28	56	10	6	9		\$91.30	
	Hang- chow, Gyao	35	24	8	3	15		\$57.50	\$238.15
	Tai-bin	10	7	2	...	17		17.51	13.35
	Gyao	193	84	41	16	40		258.10	127.34
	Tso-kyä								
Gyao		20	1	4	...	11		7.50	...
Teh-ts'in District									
Lin-an (Wang- pan)									
IV. Totals ...		458		90		92		\$810.75	
AMERI- CAN BAPTIST UNION. A. B. U.	Hangchow	40	21	...		14	7	\$42.47	87.77
		61		...		21		\$130.24	
V. Totals ...									
Totals presented, Feb. 13, 1907		1,996		326		601		\$3,408.61	
Jan. 25, 1906		1,804		293		628		3,191.06	
Feb. 4, 1905		1,676		243		614		3,056.00	
" 16, 1904		1,479		229		377		3,048.58	
" 10, 1899		990		115		322		1,493.30	
" 6, 1894		685		79		117		707.14	
Jan. 31, 1889		430		32		75		496.13	
" 28, 1884		350		36		41		320.00	

MY DEAR SIR: Last year ill-health kept me from the China New Year's Day meeting in our church; and both the conduct of the meeting and the collection of statistics were in the hands of Pastor Yü and my son. This year, on the fortieth New Year's Day I have kept within the walls of a Chinese city, I found myself well enough to take my accustomed place and present the usual statistics in the recently enlarged and well filled church. Nearly four hundred Chinese, mainly Christians, were present, with over twenty English and American missionaries.

The returns are again *not markedly discouraging*. From the five Missions in review 192 communicants were reported *more* than last year, thirty-three *more* adults baptized, twenty-one *fewer* catechumens accepted, and \$217 *more* collected. In the last item there are elements of discouragement as well as of hope. For instance, in two (Anglican) pastorates contributions towards church maintenance have fallen off by \$30, whilst the aggregate collections, both of that Mission and of all the Missions, except C. I. M., show an increase; the Southern Presbyterian, a marked increase. The "Miscellaneous" contributions included, as last year, collections for native missionary enterprise, an English school at Shao-hing, and church building or enlargement; and, a new item, considerable gifts to the Kiangpeh Famine Relief Fund.

The causes for anxiety I referred to last year are, I regret to say, in no degree removed. I speak mainly of what comes under my observation *in our own communion*. We have enlarged our pastoral districts too widely and too fast to leave it possible for our pastors, however zealous or capable, to exercise adequate supervision. Hence I observe tokens of a very slow spread of Bible knowledge and family religion, the continued paucity of female Christians, and the multitude of catechumens—sham catechumens one is prone to think many of them—chiefly of the male sex. My conviction that these signs of unhealthiness are traceable, at *least in part*, to the inadequacy of the pastoral force, is confirmed by the observation that in the city pastorates, where the pastor has his flock all within a reasonable distance, and in districts where missionaries are superintending or giving effective co-operation, they do not appear. For instance, and quoting only C. M. S. returns, the two country pastorates—Chu-ki East and West—return together 430 communicants, of whom only 171 are females, little more than half the number of males. In Hangchow city the numbers are 106 men, 86 women; not as it should be, but far less disproportionate than the Chu-ki figures. Again, the newly-baptized in Chu-ki were fifty male and eighteen female converts, or nearly thrice as many male as female. And whilst sixty-eight only were baptized last year, 120 persons have been accepted as catechumens! In the city the figures are ten men, nine women baptized, and twelve men, nine women catechumens.

These features of my report point to the value of the assistance of experienced missionaries co-operating with pastors at this stage of our work, but also, as I think, to the vital importance of "ordaining elders" as pastors "in every city," nay in every area of three to four miles diameter, as fast as it becomes evangelized. I ventured to say indeed to the meeting that I thought it *generally* unwise, and not in accordance with scriptural example, to evangelize faster than pastoral care can be provided. We (C. M. S.) have, I fear, seriously erred in this matter in more than one of our fields.

One respected Brother, Zen Sien-sen, whose statistics I have collected and tabulated ever since I began the work twenty-five years ago, the representative here of the C. I. M., has all my sympathy on this account; and I venture to appeal to the Directors of that important Society to take counsel with him on the subject. His returns were not always so imperfect, and I cannot help attributing their imperfection, and some other of their features, to the growing and now serious disproportion between the field and the staff of husbandmen employed. The field is a dozen *hsien* (counties). In our C. M. S. experience each of two able, college-trained, and earnest presbyters finds a fraction of one *hsien* too large a field for combined evangelical and pastoral care. Yet, to the best of my knowledge, Mr. Zen has not half a dozen colleagues of any sort to divide his toil with him and no assistance from foreign missionaries in the pastoral care. I feel for him all the more because in a long acquaintance I have admired his capacity, his strenuousness, his fraternal spirit, and, I trust, his Christian devotion. But he is left to attempt what I do not find St. Paul attempted at any stage of his great work. I may add that I have just now heard from one of my own presbyters cordial testimony to the earnest Christianity of Mr. Zen's people some twenty or thirty miles from my informant's country station.

The Baptist Mission is for the moment without any missionary in pastoral charge; and Mr. Millard, the head of the Wayland Academy of that Mission, tells me that he has postponed the reception of converts by baptism till the return of Mr. Sweet, now on furlough. The number of catechumens reported, and the amount of contributions, are both above last year's figures.

Once more asking for your readers' prayers on behalf of the churches thus briefly reviewed, I am,

Yours very faithfully,

G. E. MOULE.

Hangchow, February 20th, 1907.

NOTE.—Fuller returns from two of the C. M. S. districts have made corrections necessary which swell the number of communicants and newly baptized persons by seven and twenty-two respectively; *diminish* the number of catechumens by thirty and add \$24 to the contributions. The table presented on New Year's Day has been corrected accordingly. It is probable that similar corrections would result from fuller returns from the C. I. M. country field.

G. E. M.

Educational Department.

REV. A. S. MANN, *Editor*.

Conducted in the interests of the "Educational Association of China."

Suggestions regarding a Union University.

BY REV. W. N. BREWSTER, HINGHUA, FUHKIEN.

I. WHAT?

WHILE it probably would not be wise to tie it up in its charter, so that a Liberal Arts department never could be formed, yet the primary idea would be that the University do that in education which is not now being done in any place in China, namely, highest grade post-graduate training in the learned professions and technology of all kinds. Our colleges simply give a general education as a foundation for special training, then we drop them. Result—most of them take the first clerical position offered, as that is all they can do, and they seldom get beyond that. We must extend and specialize our educational work if we would turn out men who will lead the empire.

Naturally we think first of the professions, as:—

(1). *Medicine*.—Our training in hospitals all medical missionaries agree is wholly inadequate, laborious, and unsatisfactory. But these hospital students would make splendid material for a real medical school.

(2). *Law*.—Constitutional government is in the air. It is coming. But how, without trained lawyers? As far as influence upon China's political future is concerned, this seems to be the most essential thing now.

(3). *Theology*.—Every experienced missionary deplors the fact that nearly all of the best output of our schools ignores and avoids the ministry as a calling. How can it be otherwise so long as we have no really post-graduate school for such men to attend? One school of theology with seven of the strongest men in the country composing its faculty (one on furlough and six on the field all the time) would in time elevate the standard of the ministry for the entire country and would draw to its halls the best minds among our young men. The graduates of

such a school would make it possible for the equally necessary local training schools for native evangelists throughout the provinces to become far more effective than they can ever be under the present policy of drift.

(4). *Dentistry*.—An entirely new and much needed profession in China, with its four hundred millions of people with thirty-two teeth apiece.

(5). Technology of all kinds is in ever increasing demand. Engineering has a boundless field. Railroads are not being built not for lack of money but of competent men. Mining engineers are scarcely less needed. Departments of agriculture and forestry are of the utmost practical importance now to prevent frequent famines and semi-famines.

Architecture.—How unsanitary are the Chinese houses and wasteful in material and ground! Who will build the thousands of government buildings needed during the next generation? Here is a department that might be self-supporting almost from the start and help save tens of thousands of dollars of consecrated money by drawing plans for mission buildings in the best manner.

The whole field of electricity comes in here.

(6). The mechanical arts could not be ignored; indeed one of the most important needs of the hour is a central institution for training men and women to take charge of industrial departments in the various Christian schools of the land. Without such an institution it need not be expected that any marked progress will be made in this important department of Christian education. It was from the need in this line of work that the thought grew into this universal scheme, for it will be easier, I believe, to raise ten millions for the whole scheme than half a million for a school for mechanical arts alone.

II. HOW?

First, How much?

The mere mention of "University" in these days takes us into the millions. Chicago, Stanford, Berkeley have more than twenty millions each, Harvard more than ten. It would seem that one university for four hundred millions of people would require even more than any one of a dozen amongst the eighty millions of the United States. It would seem then that ten millions gold or two millions sterling would be a very conserva-

tive figure even to make a good beginning. Let us not be frightened at such a suggestion. It is no more than the cost of one battleship of the *Dreadnought* type. Is it too much to put the cost of a first class *man-maker* at the price of a first class *man-killer*?

But how secure such a sum?

Not from the missionary societies. They are all strained to the utmost to keep their current work going. But the societies can help. Let the Centenary Conference ask all the mission boards to appoint a China Centenary Day, say the first Sunday following the arrival of Robert Morrison at Canton. Let the Boards send out to all the pastors a call for a special celebration of this memorable event and with it a free-will offering from every Sunday School scholar, and a special offering in every Protestant congregation in Christendom for this great Union University. Aside from the money received, it would be a spiritual uplift to the whole world; it would be the first universal union effort of the Protestant churches; but it would not be the last. The secular press would give unstinted space to such an enterprise, as well as the religious press. It is probable that at least two million dollars gold might be received in this way from all the Protestant countries of the world.

Then another million might be raised here in China. They are now wasting millions in misdirected efforts. They know that this would be carefully, ably, and honestly managed, and it is probable that from the throne down they would give to it with great liberality.

But after all, the bulk of the money must come, as all such great endowments have come, from a few far-seeing, liberal philanthropists of great wealth. One reason that these men and women have not given to work in foreign lands in large sums is because they have had no schemes presented that were comprehensive enough to call for it. This plan has in it the elements of magnitude, opportunity, and freedom from sectarianism; the three things which appeal to this class of philanthropists most strongly. The money can be secured.

But How?

Perhaps as good a way as any would be in the resolutions to ask the Centenary Conference to appoint a permanent committee of the most representative character, consisting of, say,

fifty persons, not necessarily all from its own number, nor all missionaries, nor indeed all foreigners. That this committee be nominated by the chairmen of all the standing committees of the conference, or in some better way, if there is one. That this committee appoint a small commission of the most effective and representative missionaries to go at once to America and Europe to present the plan to the various societies and secure their approval and co-operation and to secure the funds. Doubtless the initial expenses of such a commission would be subscribed right in the Conference itself. Another special commission should be appointed to raise funds in China.

III. WHERE?

It seems best, to those with whom I have consulted, not to complicate the proposition with the question of location. Four possible places naturally suggest themselves.

Peking, the political metropolis; Shanghai, the commercial metropolis; Hankow, the geographical center; while Nanking also has several strong points in its favor. Would it not be best simply to decide that a special commission be appointed upon location; that it visit all these places in turn, when the proper time comes; and that its report be submitted to the permanent Board of Trustees for action? All cannot be satisfied by any decision, but the wisest settlement is likely to be reached in some such way.

As to further details they can only be worked out as they are met. It seems to me that there are two key-words that need to be made prominent in resolutions, which words will give surest access to all hearts and minds: "Interdenominational and international." These will be our "open sesame" in the Conference and in the work after the Centenary has passed into history.

IV. A FEW OF THE PROBABLE BENEFITS.

i. A great impetus to the much longed-for Union of Protestant Churches in China and indirectly in the whole world.

The difficulty with nearly all propositions for union is that *vested interests* are interfered with. Here the ground is clear, as vested interests are non-existent. Moreover, the Union University will naturally cause every Christian college in China to

articulate itself with it. This will hasten the union of Liberal Arts Colleges in the provinces, for as the tree is so will the branches become. And ultimately, with the Christian young men and women educated in union or interdenominational colleges and in the university, is it not probable that within a generation at most these Chinese Christian leaders will solve the whole problem themselves by organizing all the Protestant bodies into one great Church of Christ in China?

2. Unification of the Christian educational work of the Empire. Perhaps the scheme in India of only the university granting the B.A. degree upon examination rather than leaving it to each college, will prove to be the most practicable. Then the Chinese government need be asked to recognize only the degrees conferred by the one union university, not by each college. This would be far simpler and more just; and it would compel every college to attain to the necessary standard.

3. It would confer upon China an incalculable benefit at the time when it is most needed and would be most appreciated. It would help to bridge the widening chasm between the Chinese and foreigners. In his great speech in London, July Fourth of this year, Mr. Bryan spoke upon the "White Man's Burden." The *Outlook* of July 14th said editorially:

"Among the blessings which the Christian nations are bound to carry to the rest of the world Mr. Bryan specified five: education, knowledge of the science of government, arbitration as a substitute for war, appreciation of the dignity of labor, and a high conception of life."

I believe that all of these supreme duties would be met in the best way in China by carrying out this university scheme, and I do not see how they can be accomplished in any but a very limited degree without it.

4. But how will it help in China's evangelization? This is the one question which many good people will raise, and perhaps see no answer but in the negative. But this discredits all our higher educational work as it now exists, of which Mr. John R. Mott said ten years ago: "After visiting nearly all the mission colleges of China, and studying them with care, we were convinced that no money is being expended on the mission field which is yielding larger returns when one views the mission problem in its entirety." (*Strategic Points in the World's Conquest*, page 165).

The Chinese worship education ; highly educated Christian leaders are needed everywhere, but in China they are doubly necessary.

One of the chief gains to the direct evangelistic work, however, would be the standing Christianity would be given at once before the whole nation. Our doctrine would receive a more respectful hearing from all classes. That is all that the truth needs to gain converts. It would add power to every Christian sermon and every testimony for Christ. In a few years the graduates of the various departments would be occupying places of highest responsibility and greatest service in the nation. Every part of the Empire would become more accessible to the good news, because of this stupendous fact.

But the reason above all others why the accomplishment of this plan would greatly help in China's evangelization is that it is following the example and spirit of our Master, who "went about doing good." We of the West have these blessings. We rejoice in them. We follow Him when we give the good things we have to those who have them not.

Correspondence.

A MARRIAGE SERVICE QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The question of the Christian marriage service came up at our recent conference, and we should be much obliged if we could learn the *general practice* of our fellow-workers, either through the columns of the RECORDER, or (if not impossible) from the delegates and others attending the Centenary Conference. The principal items are:—

1st. How many ask bride and groom, "Are you willing to take this man or woman, etc., etc."

2nd. How many use the formula, "With this ring I thee wed, etc., etc."

To objectors to the above, or to any who tried to chaff, would

it not be sufficient to say: This is a church custom?

Trusting to learn how others deal with this question,

I remain,

Yours sincerely,
E.

AGE WHEN ENTERING CHURCH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Herewith the information I promised *re* the ages of the church members of our two churches in this district.

Trust you will be successful in obtaining the ages from all parts of the Empire, then we shall have an interesting report.

I am,

Yours very truly,
GORDON HARDING.

Ages at which members have entered the church.

Tsinchow, S. E. Kansuh :—

Under	20.	30.	40.	50.	60.	70.
	13.	14.	27.	29.	13.	12.

Fukiang, S. E. Kansuh :—

Under	20.	30.	40.	50.	60.	70.
	3.	4.	6.	4.	10.	5.

THE HALF-THOUSAND CHARACTER SERIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As an itinerant, who spends all his Sabbaths in the country, I desire to speak a word in behalf of the old and middle-aged men and women in our churches—a very large class. The suggestion is for the approaching Conference to appoint an Executive Committee to see to the preparation of a series of books containing 500 characters only. Rev. P. F. Price's "Easy Steps to Great Truths" proves its practicability. Books already prepared can be utilized by reducing the number of characters and using the same characters over and over.

The following are needed :—

A Catechism.

A Hymnbook.

Gospel Truths.

The Life of Christ.

Old Testament Stories.

An Easy Statement of Great Doctrines.

This series will be of great use to new missionaries.

Very sincerely,

HAMPDEN C. DUBOSE.

A SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Lately I had a waking dream. I saw the members of the Centenary Conference at

Shanghai and other workers from all parts of the world filled mightily with the Holy Spirit. All Shanghai was shaken from centre to circumference. Multitudes of natives and foreigners were converted, Christians were built up, and all were united in love, good will, harmony; all were of "one accord and one mind," and there was no need of resolutions and votes in regard to "unity and federation." What a delightful dream it was! I began to pray daily with all earnestness that such may be the case; and now I ask if all those who expect to attend this Conference, or who *feel any interest* in it, will not unite with one mind and heart for an end so desirable? Do we not all wish it from the depths of our hearts? Think of it—the results of such an outpouring! Revivals would follow in the wake of all these workers as they scatter to their homes in the various parts of the world. God desires—nay *longs* to give the Spirit to those who ask Him. Our Lord says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father who is in heaven." I stand for one of these two—who will be another—and another? "If ye shall ask anything in My name I will do it."

ONE OF THE VETERANS.

THE BIBLE TRANSLATION HOUSE.

To the Editor of

"THE CHINESE RECORDER."

DEAR BROTHER: One of the great questions before the Centenary Conference is Bible Revision.

The following view is submitted :—

1. A Translation House.—Ten years ago walking on the streets of Shanghai the B. and F. B. S. agent said to the undersigned: "What do you think of the revision?" And the reply was, "Shut the revisers up in a jury-room till they finish the work." Mr. B. answered, "That's just it."

2. To have one Executive Committee, of which Messrs. Archibald, Bondfield and Hykes are members *ex-officio*.

3. During the sessions of the Conference this Executive Committee to nominate a company of translators, who shall, like Paul and Barnabas, be officially set apart to the work. The consent of the Home Societies to be obtained by cable.

4. To have one Wên-li and one Mandarin version; these to be one and the same Bible.

5. To elect some of the revisers to serve on both the Wên-li and Mandarin versions.

6. That the first draft of one of the Old Testament books be made by one of the Wên-li company and one of the Mandarin company working together.

If it be said that seven or nine prominent men, who can for a series of years be separated for this work, cannot be spared, or cannot be found, it is replied that experience has proved that brethren fitted for this task are generally nearing the sunset hour, and must, before many decades shall pass, put off this their tabernacle.

In giving one Bible to China the labors of the eminent revisers who have laboured in this department will be conserved.

Very cordially and faithfully,
HAMPDEN C. DUBOSE.

NEW WINE IN OLD BOTTLES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I would be the last man in the world to misuse a line of your valuable space, and having entered my protest I should be content, but as Mr. Hudson has utterly failed to understand it I crave your indulgence again. Why should his views have been so microscopic and localised, taking snippets here and there out of their natural setting? For your sake, Mr. Editor, let me in a single sentence dispose of the whole of Mr. Hudson's first two paragraphs by replying that what he says therein has *nothing whatever to do with the subject under discussion*. Mr. Hudson's vision is confined to the Five Sheng Synod, whereas mine covers the whole empire. Practically my main objection to the action of the Five Sheng Synod is that they have failed to recognise that their local union is but a preliminary to a far larger one, and that in the present generous temper of the church nothing should be done which would in any way prejudice the object we surely all have in view. Besides, what urgent necessity was there for the Five Sheng Synod adopting these special symbols? Were the uniting churches not all Presbyterian? And pending the larger union that is coming couldn't they trust one another without these bonds?

In his paragraph 3 Mr. Hudson ought to have been able to see that the expression "vagaries of occidentalism" does not and could not possibly refer to the Theological Standards which I had previously described as "excellent." Had his judgment not been warped he would have recognised that the expression

can only refer to the hundred and one "petty little differences of ecclesiastical order and minutiae of doctrine" which we have imported from other lands.

Paragraph 4. "Practical."—Why, of course, that was the very purpose of my letter! It's really time we all became more "practical" in our view of the circumstances in which we live and work, and for the sake of a larger gain, not press our ready-made creeds upon the Chinese, nor think that any of the theories of church polity in which we have been brought up are necessary to the church's existence or even prosperity. The words "left to themselves" of course refer to the Chinese being given liberty to draft their own creed and form their own church polity, and that no doubt the "united church of China" will do in due time; but it would be absurd to infer from that, that we foreigners are not to do anything to bring about this glorious consummation. To accomplish this work, too, it is evident that a certain amount of "destruction" is unavoidable, but in this case the "waster" is really the "builder."

Paragraph 5. "Denominational Barriers."—Does Mr. Hudson imagine for a moment that any of the non-Presbyterian churches in China would join him were he to meet them, as he is doing, with the Theological Symbols of the Five Sheng Synod in his hand? Certainly not, and that is just where the evil lies.

PRESBYTER.

AN EARLIER THAN MARSHMAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: S. C. did not think it to be amiss, in these days when Robert Morrison's name is

constantly on our lips, to call to mind another name of one who worked for China even earlier, the name of T. Marshman.

For the same reason I may be pardoned if I call attention to the fact that long before even Marshman had appeared on the field, other heroes of the Protestant faith have done faithful work for China.

In Vol. XX of the *Chinese Repository*, where there is a "List of Protestant Missionaries to the Chinese, with the present position of those now among them," an account is given in addition to the preceding notices of the efforts of the Dutch chaplains and ministers in Formosa during the occupation of that island by the Dutch from 1624 to 1662.

According to this account, given by François Valentyn and translated from the Dutch by R. Browne, Esq., the Dutch East India Company settled on the island of Formosa and commenced trading with the Chinese, in the year 1624. Shortly after measures were adopted to provide for the religious interests of the Dutch settlers and to propagate the Gospel among the native heathen. *George Candidius* was the first ordained minister, who was appointed to the settlement on the 4th May, 1627. "He took with him the sick-visitor (in Dutch: zieken-trooster or kranken-befoeker), Ian van Tekkeren, and by unwearied exertions succeeded in establishing among the savage population the foundation of a church, which since so marvelously flourished. Having first applied himself to master the language, and fully understand the idolatrous worship of this blinded people, he next, as a faithful and zealous apostle, endeavoured to lead them to the true way of

salvation; and his labours were blessed in the conversion of several natives." Later on he was joined by Junius, a zealous minister, who not only learned the language of the natives, but also composed catechisms and tracts in their tongue for the instruction of the natives. It is even said that parts of the Holy Scriptures were translated by him into the Formosan language.

"In the year 1635 Candidius and Junius had by their joint and zealous labours so far progressed that about 700 natives of Formosa had been baptized by them." In a letter dated the 11th of March they stated that the opportunities for propagating

the Gospel in Formosa were so favourably increasing that according to their opinion employment might be found even for ten or twenty clergymen. It appears that a few years later (1637) Candidius returned to Europe, his departure being considered a great loss to the cause of religion in Formosa.

So far as we know no traces of Christianity have ever been found among the natives of Formosa since the triumphs of Koxinga cut off their intercourse with Christendom; but it would be premature to say that none will ever be found.

Yours sincerely,

I. GENÄHR.

Our Book Table.

WANTED. To buy a copy of the Chinese translation (by Sir George Thomas Staunton) of Alexander Pearson's "English, Recently Issued, Vaccination Rare Book," written in 1805. The book contains a cut to represent a human arm with the position of the vaccination mark with a lancet at the foot of the page, the blade and handle covered with Chinese characters.

If anyone has a copy, or can tell where one may be procured, please communicate with the Presbyterian Mission Press, 18 Peking Road, Shanghai.

道理問答. By Rev. Hugh W. White.

The author's apology for this Doctrinal Catechism is stated as follows: "What the growing Chinese church especially needs is a clear and systematic understanding of the Scriptures. It would avert endless discus-

sions and wranglings from wild speculations. There is no need for the church in China to spend nineteen hundred years learning the elemental doctrines of the Bible, nor to pass through a middle ages of perverted beliefs." The book is "Calvinistic in tone, but not polemical," and is intended to supplement other catechisms now in use. For sale at the Presbyterian Mission Press.

S. I. W.

Japanese Art, by Sadakichi Hartmann, author of "A History of American Art," "Shakespeare in Art," etc. Illustrated. Boston: L. C. Page and Company, 1904. Pp. 288. Price \$2 00 Gold.

This little book is a work of art, on art, done in the most artistic fashion. The illustrations are well reproduced; some in colors, others in black and white, and represent in an artistic way the originals from which they were

taken. The pictures of Bodhi-Dharma, Kuan Yin, Autumn Flowers, Orchard in Spring, Character-Portrait and others are especially attractive, and are fair representatives of Japanese art. No picture in the book is perhaps more interesting than the bronze relief of the Goddess Benten, which as a work of art cannot be too highly praised. The pose, the lines, the movement, the life all combine to represent the best features of ancient and mediæval as well as modern Japanese art.

Most books on Japanese art thus far produced have been either very expensive or written only for the specialist, and hence have had a limited circulation. This has been written for the people and deserves to have a large sale, as it has had and will have for some years to come. It is written in a racy style, printed on good paper, in large clear type, with a title page in two colors, and bound in a cream colored cloth binding, on which storks are flying in all directions. Every one at all interested in Japanese art should have this book. And those who are not interested in it will become so before they have read a dozen pages.

I. T. H.

Analytical Vocabulary of the New Testament, by F. W. Baller. Second Edition. . Revised and enlarged. China Inland Mission and Presbyterian Mission Press Price \$2.50.

A missionary commencing the study of Chinese is apt to be perplexed by the large number of dictionaries and hand-books available to assist him in acquiring the language. Whatever he buys, and whatever he refrains from buying, Baller's Vocabulary of the New Testament is a book he cannot possibly do without.

There is no other book like it; it is not only without a peer, it has not even a competitor. Men in the diplomatic and customs services may choose some other book with which to commence their studies, but a missionary's first and most pressing duty being to obtain a knowledge of the New Testament and such a vocabulary as will enable him at the earliest possible date to tell intelligibly the good news of God's grace, he must commence with this. The vocabulary has been specially prepared to assist the missionary in attaining the object of his coming to China by enabling him to preach the Gospel, and it admirably fulfils the purpose for which it was designed. The characters are taught by the analytical method, that is, by a scientific, not a haphazard system. The phrases given under each character to illustrate its meaning are, in some respects, the most valuable part of the book. They are invariably good current phraseology, and the man who has his vocabulary filled with those sentences will never be at a loss for the right word at the right time.

The explanatory notes added to 102 characters is an entirely new feature in this edition of the Vocabulary. The references in these notes to illustrative passages in the New Testament show very careful work on the part of the author.

It may be disconcerting to some to read in the Preface that the "work has been enlarged by adding all the characters and expressions found in the Delegates' Version, in the revised version of the easy Wên-li, and in the Mandarin New Testament." The student may rest assured that no expression has been added which he will not

find useful and well worth his while to commit to memory. It is impossible to commend too highly this new edition of a most popular and useful book.

J. D.

Illustrious Chinese Christians. Biographical Sketches by W. P. Bentley. The Standard Publishing Co., Cincinnati, Ohio. Pp. 248. 1906.

This is a collection of twenty-two longer and shorter notices of remarkable Chinese Christians. The book follows the same general lines as a similar volume published in 1905 (Marshall Brothers, London) by Rev. W. S. Pakenham-Walsh, under the title "Some Typical Christians of South China." Two of the sketches in these two books relate, indeed, to the same individuals, Pastor Wang Yuk-ch'o, of Hongkong, and Pastor Ling Nik-sing of Foochow. (In Mr. Bentley's notice the former is represented as still living at the age of fifty-nine, though he died, aged sixty, in 1903).

Very many character sketches of Christian Chinese have been produced during the last half century, but these two books, together with Dr. Ross' "Old Wong of Manchuria" (briefly outlined in Mr. Bentley's book) are all that after much inquiry we happen to have been able to lay hands on in Shanghai. Could a search-warrant have been obtainable doubtless many others could have been found, but their present inaccessibility betrays the strangely slight value attached to them. But such books should on the contrary be the best known and most accessible books of all our "evidences of Christianity," since the lives of such men are the only arguments which non-Christian Chinese have been unable to parry. *Why* do we

not make more of them? We advise our friends to look up all the notices of this kind which they can lay their hands on, have them revised to date and published in English, but especially in Chinese. One such attractive biographical outline appearing each week in the *Ta Tung Pao*, now reaching so many official and literary readers, could not fail to influence them favorably. But there should also be an organized effort to *prevent* the loss of such valuable material. Each mission should appoint one or more of its members, whose duty it should be to look after this. A volume of sketches of notable Christian women, for which there is superabundant material, should be at once prepared. Only one woman finds place in each of the two books mentioned. We would suggest to the Committee on Christian Literature to append to their report a special resolution on this general subject, thus calling attention to its importance. The glory of Christianity is in its beautiful lives, and instead of treasuring them as our brightest jewels, we are at present consigning them to an early oblivion.

A. H. S.

Early Chinese History, by H. J. Allen, F.R.G.S. Published by the Society for the Promotion of Christian Knowledge.

This volume has many claims to commend it to the reader. It is neat in appearance and light of weight. Hence one takes it up with pleasurable anticipation. And to an English reader the book may convey a certain amount of information on the thought of China. But as the volume only gives selections it is not probable that the reader will get a connected view of the

intellectual position of China's scholars. It is questionable, also, whether the best and most illuminating passages have been selected.

The translator has endeavoured to smooth the way for the reader by giving the English equivalents for many of the names. The omission of some as in others renders the book lacking in uniformity, and is inconsistent on the part of the author. The translator has also left words in their Romanised form, which needed to be given in English.

For instance, we find a passage as follows:—

"In the autumn of the year Sweet Luxuriance and the *shu chang* appanage were sent to attack T. Yang" (p. 162.) Take again page 98.. There we find the words "chi," "ssü," "kung," "hsiang," which should have been translated into English terms rather than left in the Romanized form, which conveys no idea to English readers. And on the very same page we have the name of two chiefs translated into "Great Net" and "Chief Scholar."

The author may know Chinese, but it is questionable whether he can be reckoned a critic of literature. To compare Chronicles with Psalms demands not only knowledge of facts and dates—difficult under any circumstances—but a literary imagination, in order to do full justice to the subject. This imagination is markedly absent, however, in Mr. Allen's book. Many conclusions are deduced from insufficient data. Affirmations often stand for argument. There are many asides; but none sufficiently weighty to be convincing. The one object of the book becomes increasingly confusing. If it is intended to be a critical work,

it contains too much irrelevant translation. If it is meant to be a translation, it contains too indefinite criticisms.

T'sü Ma-ch'ien must have been a great man and his soul transmigrated into a loyal follower. He wrote the 史記, containing 526,500 words, and now we are told that he must have been the author of many other works!! Mêng-tzū is a myth, and Ssü Ma the author of his and other books. Concerning Mencius, the author writes: "It is probable that the author was Ssü Ma-ch'ien himself. His travels in Yünnan would remind him of the name of the town Mêng-tzū. The syllable Mêng is also found as part of the names of other towns in that region, and it may be connected with the Siamese "Shan Muong," a state of Mêng-tzū, the eunuch who wrote verse 6 in the Book of Poetry. Mencius' name was *Mêng Ko*; the second syllable being homophonous with Ko, cowrie; and we know that Muong cowries were sent as tribute by the Ailao tribes after their subjugation by Chinese, B. C. 110, which fact may have suggested the name to the author!"

The author appeals to the public to decide whether the several classics are or are not a stupendous forgery. The public, as a rule, are incapable of deciding such questions. Experts, even, would find it difficult. The appeal well illustrates the loose thinking of the translator.

E. M.

"Ways That Are Dark." Some Chapters on Chinese Etiquette and Social Procedure. By W. Gilbert Walshe, M.A. Kelly and Walsh. Illustrated and Indexed. Price \$3.00.

When Miss Juliet remarked:

" . . . That which we call a rose
By any other name would smell
as sweet,"

she evidently had no special reference to etiquette, although she did not object to the promotion of mutual understanding—at least so far as Romeo was concerned. Yet in the matter of the book before us, seeing it has to do both with etiquette, of such importance to the Chinese, and with the promotion of good understanding, so necessary in these days of unpleasant friction, there would be greater expectation of sweetness had the name been “any other name” than the one Mr. Walshe has adopted. In spite of the injunction in the preface not to consider “dark” as “shady” and not to misconstrue the title as implying any uncharitable strictures on Chinese institutions, we think the name is unfortunately but inevitably associated with the “tricks that are vain,” for which according to the poem brought thus to our memory, “the Heathen Chinese is peculiar,” and certainly out of place in a book which endeavours through its contents to “prevent many unfortunate blunders and much mutual misunderstanding between missionaries and the Chinese.”

As good impressions are always desirable, and awkwardness is always unpleasant, Mr. Walshe's book will be invaluable in giving lessons in politeness which, like the air-cushion, although there does not seem much in it, wonderfully eases the jolts of life. Beginning first with the chapter on Personal Appearance and Attitude, then learning proper conduct on the street, and the kinds of visiting cards to be used, we can with the more confidence pay visits to gentry and officials and make our exit with dignity as well as timeliness. We shall know how to treat our servants,

our teachers, our juniors and our seniors. We shall know how to comport ourselves in times of sickness, of festivity, in the house of mourning or at a wedding feast.

From the preface we learn that much of the material was prepared for the guidance of missionaries newly arrived in China, but the study and presentation of the subjects includes also the treatment of other questions which are of general interest to residents in the interior of China, as well as elsewhere. Naturally the book gives much illumination on obscure points in Chinese characteristics and folklore.

In spite of the title there is a fragrance in the book and much to please the eye in the beautiful pictures, showing proper positions in bowing, etc., but the one fly in the ointment is an uneasy feeling that the author may have made a mistake in dogmatising for the whole of China from his own parochial experience. Take for example Chapter 23 on Wearing Native Dress. Would he have written as strongly if he had worked in earlier years in provinces where the dress and habits of foreigners were less known than in the districts with which Mr. Walshe was familiar?

We commend the book to the careful study of all who come to work in China, and trust it will run through many editions under a better title.

G. M.

叢中美花。 “The Flowers of the Forest.” 兩兒尋天堂。 “Two Children Seeking for Heaven.”

Missionaries have taken care that the Chinese should be well provided with religious books and tracts of all descriptions, but very few have thought of supply-

ing good story books for the young, and to-day the need is greater than ever. We are sure that many will learn with pleasure that amongst others the Rev. I. Genähr, of the Rhenish Mission, has done a little to supply this need. He has translated several stories from Count Tolstoi, and lately has translated two short stories, the titles of which are: "The Flowers of the Forest" and "Two Children Seeking for Heaven." The former is translated from the English, and is specially intended for girls, though others we are sure would also read it with interest and profit. The scene is laid in a French village, where there is a boarding school for girls, all of whom, with one exception, are Catholics. The principal characters in the book are, Aimée, a little Protestant orphan girl, who has been sent there by her guardian; and the village Abbé, who is at the same time religious instructor at the school. The sweet disposition of little Aimée attracts the notice of the old Abbé and he has many conversations with her about her religion, and by degrees, through her influence, he is won over from Roman Catholicism and its errors and goes forth to preach the true Gospel of Jesus Christ. This booklet, besides being interesting reading, shows in a friendly

though very convincing way the errors of the Catholic faith.

The second book is taken from the German and is a Christmas story. It tells of two children who, after their mother's death, set out to seek for Heaven, where their mother had told them she was going. After wandering through the snow for some time they arrive at a house in a wood which is lit up, and through the window the children see a happy family gathered round the Christmas tree. They knock at the door and ask if that is Heaven! They are taken in and tell their story how they are seeking for Heaven in order to find their mother.

We specially recommend these booklets to all those who are in charge of schools, as they are worth reading and instructive at the same time. Both stories have already appeared in monthly papers in Shanghai. We are sure many, even those who have read them before, will be glad to know that they can have them in book form.

These books are nicely gotten up and are written in very plain book style. They can be had at the Rhenish Mission, Hong-kong, at the price of \$3.50 per 100 for the Christmas story and \$7.50 per 100 for "The Flowers of the Forest."

Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

C. L. S. List:—

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Andrew Murray's Abide in Christ. By D. MacGillivray.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

War Inconsistent with the Christian Religion. Dodge (in press).

Beautiful Joe. Mrs. MacGillivray.

Shansi Imperial University List:—

History of Russia. Rambaud.

Biographical Dictionary, published by Chambers.

Dr. H. A. Johnston's "Studies for Personal Workers." By Mrs. A. H. Mateer.

Acts and Epistles, S. S. Lessons, Easy Mandarin. By W. F. Seymour. Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne.

Ballantine's Inductive Studies in Matthew.

Catechism on St. John's Gospel. By Mrs. DuBose.

Twenty normal lessons for S. S. use. By J. C. Owen.

The Organized Sunday School. By J. C. Owen.

Hungering and Thirsting. By Mrs. MacGillivray (ready).

Charity's Birthday Text. By Mrs. MacGillivray (ready).

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Life of John Huss of Bohemia. W. Remfry Hunt.

Life of William Tyndale. W. Remfry Hunt.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Systematic Theology. 12 parts. Dr. DuBose.

Torrey's How to Pray. Chen Chung-kuei.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells." She hopes something will be done at the Conference to enlist composers, etc.

NOTE BENE: Mr. MacGillivray has in mind to publish a China Mission Year Book, commencing with 1907, to be issued at the beginning of 1908; this to be the first of

a regularly appearing series of Year Books. Suggestions as to what should be included in these Year Books are now solicited.

A Century of Missions in China (Conference Historical Volume).

By D. MacGillivray.

OUTLINE OF CONTENTS.

1. Heading to each Mission's story, giving official name, English and Chinese, Home Secretaries and Headquarters, date of entering China, brief summary of the whole, etc.

2. History, with sub-headings, such as stations, policy, chief events, etc. Also footnotes and brief sketches of lives of some of the veterans. The material is *not* based on the China Mission Handbook, but is entirely new; all blanks being filled up.

3. Full sections on the literary work of each Mission with lists.

4. Statistics (Individual Societies and General Summary. Also R. C. Statistics.)

5. Story of Societies which once worked in China, but are not now on any list, such as the Society for the Promotion of Female Education in the East, the Morrison Society, the Netherlands Society, etc.

6. Women's Societies.

7. Presses.

APPENDICES: Alphabetical List of all the missionaries of the Century, with Societies and Dates.

List of Books on China.

Chronological Table.

Index of Societies.

Index of Persons.

Index of Contents.

Map of China.

Editorial Comment.

WE would draw special attention to Mr. Bondfield's Conference Notes and to Dr. Arthur Smith's "Do Nots," which immediately follow this department. In the former we would emphasize the date:—

The Conference will meet to organize on Thursday, April 25th, at 2.30 p.m., in the Martyrs' Memorial Hall.

Also the paragraph referring to the Conference papers. These

"will *not* be read at the Conference . . . notice being given that copies would be sent to those who applied for

them as soon as they were printed. . . . It is hoped that delegates do not intend to study the papers during the hours set apart for discussion."

We commend the "Do Nots" to the careful perusal of all our readers, both to those who attend the Conference and those who remain at home. The closing words, "May His Spirit pervade us all," will be an incentive to our brethren and sisters who remain at their stations to pray for a blessing upon the Conference. While the "Do Nots" have both pith and point, along with concentration we have earnestness and inspiration, and the point does not prick badly.

* * *

As the life and work of Dr. Morrison will be constantly in our minds during the Centenary Conference, we have published as our frontispiece a picture of him from a well-known engraving, and in our Missionary News department we give particulars of the Robert Morrison Memorial which it is contemplated to erect in Canton, the southern metropolis in which that pioneer laboured and died. Reference is made to the leaflets which have been prepared to waken and stimulate interest in mission work throughout the whole Empire. We have lying before us the first of these, Robert Morrison's Life and Labours, by Rev. T. W. Pearce. This suitably forms a link on the chain uniting the earliest with the later days of missionary effort, and speaks of Morrison

as translator of the Scriptures, as philologist, and as founder of an Anglo-Chinese College at Malacca, and founder of the first Chinese Protestant Church. The second of the series is the Opening Door, or China Awakening, by Dr. H. V. Noyes; while the third speaks of Present Conditions, or the Superstructure on the Foundations laid by Morrison, by Dr. R. H. Graves. The unique position of Morrison as a missionary is referred to, he "being in the employ of the Hon. East India Company as translator and interpreter; his time was necessarily mostly spent in his study and not in contact with the masses of the people. Though he gathered a few converts around him, he can hardly be said to have given his life to pastoral, evangelistic or educational work. The superstructure necessarily differs from the foundation."

* * *

COMMENCING with the 2nd of April the missionaries of Shanghai will hold daily meetings for united prayer with the special object of seeking the blessing of God upon the approaching Centenary Conference. Will not the brethren in other places also set apart a definite time each day, either for meeting together, or where this is not practical, for private prayer, to beseech the Lord, whom we serve, to send His Spirit upon us with mighty power that not only may a spirit of harmony prevail throughout the Con-

ference but that the results of the meetings may be far-reaching and lasting for good. We might almost say that a crisis in the work of missions is upon us. Only as the Spirit of God comes down upon us and upon the Chinese Christians, can we hope to be able to solve the problems that confront us and to meet the responsibilities which daily loom up before us with increasing significance and portent. "Not by might nor by power but by my Spirit, saith the Lord of hosts."

* * *

It was very appropriate that in the city where the Centenary **P. M. C. A.** Conference commemorating one hundred years of foreign missionary work was to be held, that within a month before the opening of this Conference a convention should assemble representing the Chinese Christian young men of the colleges and cities of this Empire. The Convention of the Young Men's Christian Associations of China and Korea, held in Shanghai, March 19th-22nd, is worthy of more than passing notice. We shall have a full account of the Convention in our next issue, but we wish here to call attention to the distinctive features of the gathering, which were: (1). The representative character of the Convention; 200 delegates being present from Korea, Manchuria, Hongkong and from as far west as Szechuen province. (2). The character and ability of these Chinese leaders manifest at each session. (3).

The power of the platform speakers, all of whom were, with one exception, Chinese or Korean; that this was accompanied with a corresponding feeling of responsibility was evident. (4). The high spiritual note that characterized each session from the opening Bible study in the morning, conducted by Dr. Y. S. Li, to the closing session at night. (5). The conviction of these men, deepening with each session, that China's great need could only be supplied by the Gospel of Christ. A missionary movement that that can in one century bring from darkness to light such a group of young men as assembled in this Convention has no apology to make before the world. That this has been done, is the best possible manifestation of the triumph of the Gospel. Old missionaries attending the sessions of the Convention expressed themselves as greatly inspired to redouble their efforts for God's Kingdom as they see what God has wrought.

* * *

EAST ASIA has this month been favored with a third visit from Mr. John **Mr. Mott's** R. Mott, the **Visit.** Christian student-leader of the world. In Seoul, Korea, the city was stirred by his mission; 6,000 people seeking admission to an evangelistic meeting, the results of which have continued in a significant revival amongst business men and officials. At Peking Mr. Mott had an opportunity to speak to a group

of the Empire regarding the work of the Young Men's Christian Association. At Tientsin he addressed a meeting composed of 700 government students and 300 teachers. At Hankow a meeting of 1,000 students. At Nanking and Soochow mass meetings were held at each place and more than two-score of students decided to become Christ's disciples. At Shanghai a meeting of 1,000 students and alumni from Christian colleges and schools; 69 of whom answered the appeal to give their lives to Christ. These were only a few of the larger meetings addressed by Mr. Mott. His time at each place was filled with conferences and addresses connected with the work of the Y. M. C. A. and of the general missionary problem of the country. His closing work in China was his addresses before the National Convention of the Y. M. C. A. of China, and were in demonstration of the Spirit's power to move upon the hearts of men through the Message delivered by a faithful ambassador, even if the Message had to come to the audience through the means of an interpreter.

* * *

WE have printed extra pages in the RECORDER this month, to include several Statistics. al contributions which are considered of importance in prospect of some of the discussions at the Conference. We have also printed in the Missionary News department some figures

anticipatory of the official statistics which will be presented then. Doubtless the numbers by that time will be considerably larger than those we give in this issue, which have been kindly culled by the Rev. J. E. Shoemaker from the recent Encyclopædia of Missions with comparisons from the *Missionary Review*. The deductions from these statistics afford much food for thought.

* * *

BUT after all, it is not the number of Christians, but the beauty of their **New Lives** and **Faces**. lives that tells, and we have much pleasure in drawing attention to Dr. Arthur Smith's review of "Illustrious Chinese Christians" in this month's Book Table. We hope that Dr. Smith will compile such a volume of sketches as he has indicated, of notable Christian men and women. We also trust that our readers will take heed to what is said as to the prevention of loss of valuable material. We were desirous of passing on to Dr. Smith the particulars of the life of an old Chinese Christian who died twelve years ago, who occupied a position of trust for over twenty years, during which time thousands of dollars passed through his hands, and never a dollar was misappropriated. A careful search, however, revealed the loss which Dr. Smith deplors. One of the most helpful testimonies that can be borne to the value and success of missionary effort

is the record of these lives transformed through the power of the Gospel. We remember some time ago, in *Woman's Work for Women*, reading the testimony of an old woman who spoke of a hard lump on her forehead which had been made by bumping her head on the floor before the idols. It used to be more prominent and unsightly, but since she believed in Jesus it was gradually going away. We can thankfully think of faces from which the coarsened signs have been smoothed away by the beautifying power of the indwelling Spirit of Christ.

* * *

THE response which is being made by the people of the United States to

The Famine. the call for help for the famine-smitten districts in China, in view of the recent and present boycott of American goods, is a fine illustration of the true spirit of Christianity. As we go to press we read that in addition to former remittances the *Christian Herald* cables fifty thousand dollars gold, besides supplying the cargo of the *Bufford*—5,000 tons of food-stuffs. We do not know of what the food-stuffs consist, but even at the low rate of \$20.00 per ton, this would amount to \$100,000 Mex. The latest reports from the two Committees—Chin-kiang and Shanghai—give a total of over six hundred thousand dollars, Mexicans, for the famine, which, with the food-stuffs above mention-

ed, brings the figures up to some seven hundred thousand. Truly a goodly sum, and doubtless there will be more to follow.

* * *

MEANWHILE the missionaries in North Kiangsu and Anhwei are being **Overtaxed** taxed to the utmost **Workers.** in supervising and arranging for the distribution of the money and food. They have appealed, and not in vain, for help from other quarters; several having gone from Shanghai, Hangchow and other places. But the greatest need at present in this respect is for reliable, mandarin-speaking natives. And this need will continue for months to come.

* * *

IN the March number of the **RECORDER** we gave a very interesting account

The Miao. by Mr. J. R. Adam, of the work among the Miao tribes of West China. In the February number of the *China's Millions* we notice another account by Mr. B. Curtis Waters, giving further particulars, and mentioning an itinerating trip he had taken in which he had baptized as follows: In "eight days' baptisms," 201, 131, 152, 95, 108, 142, 128, 12;—969 in all; truly a remarkable record, especially when it is remembered that to within a very short period these same people were quite inaccessible and opposed to the Gospel.

Conference Notes.

BY REV. G. H. BONDFIELD, HON. SEC. EXECUTIVE COMMITTEE.

THE "notes" from the Executive Committee in the present number of the RECORDER must be largely a repetition of information already sent out. A few points, however, may be emphasised with advantage.

(1). *Conference Papers.*—It has been repeatedly stated that the papers prepared on the subjects to be dealt with will *not* be read at the Conference, and in the December RECORDER notice was given that copies of the papers would be sent to those who applied for them as soon as they were printed; a charge of course being made to cover the cost of printing and postage. Over 500 delegates and *ex-officio* members of the Conference have been registered, as well as some scores of missionary visitors; but *less than seventy applications* for the papers have been received! How there can be any intelligent discussion unless the papers have been carefully studied is not very clear. It is hoped that delegates do not intend to study the papers during the hours set apart for discussion. Some of the papers have already been sent out and all the remainder will probably be ready by the 31st of March. Copies may be ordered from the Secretary, from the Presbyterian Mission Press, or from the Methodist Publishing House.

(2). *Accommodation.*—The Sub-Committee on Accommodation has had an exceedingly difficult problem to solve, but room has been found for all who have placed themselves in the hands of the Committee. There are, however, considerably over 100 names on the register, from whom the Sub-Committee has not heard. It is presumed that these friends have either arranged accommodation for themselves or mean to do so. At all events, it should be clearly understood that the Committee makes no provision and takes no responsibility unless they have been requested to do so. All inquiries with reference to accommodation should be addressed to Mr. G. Howell, C. I. M., Shanghai. The number of guests who could be accommodated in private families is comparatively small, and it is expected that visitors will fall in with the arrangements that have been made and accept such accommodation as it has been found possible to provide at reasonable rates.

(3). *Registration.*—Notices have been sent to all the friends expected, requesting them to register themselves, *on arrival*, at the Conference Office, Y. M. C. A. building, Szechuen Road. The office will be opened on and after April 20th from 10 to 12 and from 2 to 4.

(4). *Tickets of Admission.*—Admission to the morning and afternoon sessions of the Conference will be by ticket. Delegates, missionary non-delegates and visitors' tickets will be issued, on application at the Conference office, to all whose names are on the register. As a considerable sum has been spent in organizing the Conference, a charge will be made for each ticket.

(5). *Organization and Reception.*—The Conference will meet to organize on Thursday, April 25th, at 2.30 p.m., in the "Martyrs' Memorial Hall," Y. M. C. A. building. The business of this meeting will be to elect chairmen and secretaries for the Conference, to appoint such standing committees as are considered necessary, to adopt rules of procedure, etc. On the same evening, all delegates and visitors will be welcomed at a reception arranged by the Shanghai Missionary Association in the Town Hall. No one should miss this gathering.

(6). *Final Words.*—Only those who have been engaged in the duty of organizing the Conference know the work it has involved. Delegates are not expected to forego the privilege of criticism, but it is earnestly hoped that they will accept what has been done and not attempt to organize *de novo* as soon as they arrive. It is not the machinery that makes a successful Conference, but the spirit which its members bring to the discussions, and the forbearance with which they regard shortcomings in organization or imperfections in papers and resolutions. From our discussions the spirit of bitterness should be entirely absent. Let us all strive so to be and do that every one present shall be the better for this gathering, and the Conference be memorable as the starting point for the greater conquests and deeper devotion of the new century.

Do Nots for the Conference.

(FOR EX-OFFICIO AND ELECTED DELEGATES AND FOR VISITORS.)

DO Not confound the Conference with a Picnic, where people go to have a sociable time and when they have had enough of it go home again.

Do Not come late and go early, attending only a fraction of the sessions—the subjects, the discussions, the interest are meant to be cumulative.

Do Not come to *criticize* the program, the papers, the resolutions, the chairman, and the plans and forms of work. Come to *help*, for which opportunities will be unfailing.

Do Not fail to *pray* daily for the committees, the readers of the papers, the movers and seconders of resolutions, for each

speaker, and for the leaders of, and the participants in, every meeting.

Do Not be on the lookout for slights to *your* Mission (when it is so big) or for snubs (because it is so small).

Do Not *assume* that anybody means anything—no matter what he seems to say—in any other than the kindest spirit.

Do Not undertake to contradict every misapprehension, or correct every misstatement—let them right themselves.

Do Not go in for the destructive, but for the constructive.

Do Not (unconsciously) assume a patronizing air of I-know-it-all; listen-to-me-and-imbibe-wisdom.

Do Not talk or act as if there were any efficient *power* in a vote of this Conference in favor of anything. It will have just as much weight as there is reason in it—and no more.

Do Not forget that if the Conference is to accomplish anything of permanent and aggressive value, it will be by a more effective union; that *union* necessarily means *giving up* something for the sake of something else; and that praise of union combined with a fixed determination on our part *not* to give up anything, is mere chatter, and dishonest chatter as well.

Do Not keep saying that union is "*theoretically* all right," but "*in practice* it will not work," when the only reason *why* it will not work may be because we *will* not work it.

Do Not deceive yourself by trying to persuade yourself that *your* work, your Mission is "doing very well as it is," and does not need a whip and a spur.

Do Not forget that *efficiency* is the keynote of modern life, and that if your work is *not* "efficient" you cannot hope to make others think that it *is* efficient.

Do Not forget that neither missions nor any other enterprise can live on past memories; that nobody cares now what was planned at the beginning of the nineteenth century other than as of historical interest, but that all do care what is *doing* at the beginning of the twentieth century.

Do Not forget to emphasize principles and not methods. If the principles are *right*, methods to embody them can eventually be found.

Do Not assume that your convictions are like natural scenery, unalterable facts. Try to keep your mind open for new light.

Do Not try to *force* any delicate and difficult adjustment to a conclusion. If there is a reef ahead, keep at a distance instead of (like the *Dakota*) trying the overland route.

Do Not forget that among the attendants on this Conference as a silent spectator, is to be the Lord Christ. May His Spirit pervade us all.

A. H. S.

Missionary News.

Statistics of the Protestant Missions throughout the World.

Taken from Encyclopedia of Missions (Dwight, Tupper and Bliss).

These statistics are intended to represent the condition of

Foreign Missions on January 1st, 1903.

FIELD.	Date of Opening.	Foreign Missionaries.	Native Workers.	Places of Religious Worship.	Elementary Schools.	High Schools.	Hospitals, Dispensaries.	Printing Establishments.	Professing Christians.
Africa	1752	2,572	15,426	6,081	3,812	90	85	31	31,591
Madagascar	1818	272	6,913	1,793	2,757	23	9	3	49,614
Alaska	1877	125	51	30	21	...	6	...	2,801
Canada	1649	329	196	135	159	14	5	2	16,375
Mexico	1870	236	546	424	123	24	5	7	22,010
Central and South America	1776	637	1,049	480	175	27	4	9	66,069
West Indies	1732	277	2,184	326	261	10	1	1	69,931
China (including Manchuria)	1807	2,708	5,700	3,316	1,570	129	138	24	144,237
Farther India	1813	306	2,300	884	636	52	9	4	85,668
India and Ceylon	1793	3,584	26,938	6,341	9,574	408	200	46	669,874
Japan (including Formosa)	1859	742	1,323	938	95	47	15	5	58,399
Korea	1884	157	306	496	94	9	7	3	31,454
Malaysia	1831	462	881	392	423	15	7	2	85,753
Persia (including the Caucasus)	1835	100	266	144	162	...	9	3	3,159
Turkey (including Arabia, Syria)	1819	509	1,766	477	712	63	30	4	22,670
Australasia	1814	67	419	70	37	2	11	...	18,088
Oceania	1797	35	683	302	253	5	...	1	103,527
Roman Catholic Europe ...	...	47	296	214	53	4	...	...	8,100
Aggregate ... ..	...	13,371	69,670	24,337	23,527	960	553	147	2,274,117
The Miss. Review gives for	1906	18,591	89,678	36,748	29,010	...	...	...	1,843,309

SOME DEDUCTIONS FROM THE FOREGOING STATISTICS.

China has 2.1 native workers, and 1.2 preaching places to each For. Miss.									
India .. 7.5	1.7	..	..	..	..	..	..	..	..
Japan .. 1.8	1.2	..	..	..	..	..	..	..	..
Korea .. 1.9	3.1	..	..	..	..	..	..	..	..
*The world's average is 5.2	1.7	..	..	..	..	..	..	..	..
China has 1 elem. sch. for every 1.7 For. Miss., or 5.3 For. and Nat. workers.									
India .. 1 .. ..	.37	..	..	..	..	..	..	..	..
Japan .. 1	7.8	..	..	..	..	..	..	..	..
Korea .. 1	1.6	..	..	..	..	..	..	..	..
The world's average is 1 .. ..	.56	..	..	..	..	..	..	..	..
China has 1 high sch. to 12 elem. sch., 21. For. Miss., or 65 F. and Nat. workers.									
India .. 1	23	..	..	..	..	..	..	..	..
Japan .. 1	2	..	..	..	..	..	..	..	..
Korea .. 1	10	..	..	..	..	..	..	..	..
The world's average is 1	24	..	..	..	..	..	..	..	..
China has 1 hospital or dispensary for every 20 For. Miss., or 62 F. & N. workers.									
India .. 1	18	..	..	..	..	..	..	..	..
Japan .. 1	50	..	..	..	..	..	..	..	..
Korea .. 1	22	..	..	..	..	..	..	..	..
The world's average is 1	24	..	..	..	..	..	..	..	..
China has 1 mission press or publishing house to 113 For. Miss., or 350 workers.									
India .. 1	78	..	..	..	..	..	..	..	..
Japan .. 1	148	..	..	..	..	..	..	..	..
Korea .. 1	52	..	..	..	..	..	..	..	..
The world's average is 1	91	..	..	..	..	..	..	..	..

* The Missionary Review statistics would make these figures 4.8 and 1.97 respectively.

Robert Morrison Memorial.

Protestant missionaries throughout China are aware that a movement is on foot to commemorate the centenary of Dr. Robert Morrison's arrival by the erection of a permanent and suitable memorial building in Canton, the southern metropolis in which that pioneer laboured and died. Nearly a year ago the Canton Missionary Conference appointed a representative committee to secure funds and formulate plans for this purpose. It was agreed that the memorial building should be erected on a central site and should include an auditorium suitable for large united gatherings. The money, when collected, is to be entrusted to the International Committee of Y. M. C. A., that this body may purchase the site and erect a building with the equipment necessary for an up-to-date Chinese Y. M. C. A. In this way, it was thought, permanency and efficiency would be secured for an interdenominational memorial suited to the present and future needs of an awakening China. Leaflets have been prepared for the committee by Rev. T. W. Pearce, Rev. H. V. Noyes, D.D., and Rev. R. H. Graves, D.D. These are not appeals for financial help, but contain missionary information that is calculated to awaken and stimulate interest in mission work throughout the whole Empire. The committee has felt that it must have a better reason for its existence than the mere raising of \$200,000 Mexican, and considers that the educative influence of its work will distinctly benefit the mission cause in every part of China and throughout the whole world. The pastors of all churches in the home lands are being communicated

with directly and are asked to arrange for a Morrison Memorial Sunday when Morrison and the land for which he lived and died will be brought before the congregations and a collection will be taken for the memorial building. Representatives of the committee are expected to follow up the literature circulated and letters written by personal deputation work in the United States and Canada, Great Britain and Australasia. Lord Kinnaird has consented to act as treasurer in Britain while the International Committee of Y. M. C. A. receive money in America. Rev. T. W. Pearce is treasurer for China and Japan.

Sir Robt. Hart has shown his appreciation of the project by a donation of one hundred guineas and an able article from his pen, which has been printed and is, through the courteous and hearty interest of the local Commissioner of Customs, being circulated among the foreign members of the Chinese Customs staff throughout the Empire. Sir John Jordan has also expressed his warm sympathy, and has given a donation. Much encouragement has come to the committee from missionaries all over China. The chairman of committee, Rev. W. W. Clayson, recently visited several centres in the North on behalf of the memorial and found many heartily interested.

Chinese Christians in Canton have already promised about \$7,000, and we expect this will be at least doubled when a systematic canvass is made among the non-Christian Chinese. A strong local Chinese committee is at work, and it is intended to circulate appeals for financial assistance throughout the churches in all the provinces.

The scheme will be presented to the Conference at Shanghai at one of the evening public meetings. The Committee trusts that fellow-missionaries will assist by prayerful sympathy and practical help in this effort to do honour to the memory of one to whom the whole Church of Christ in China and the whole Empire of China is so deeply indebted.

A New Hospital in Central China.

THE HOSPITAL OF THE AMERICAN BAPTIST MISSION AT HANYANG FORMALLY OPENED.

While the work of medical missions in China is by no means new, the opening of a hospital arranged and equipped according to the best methods of medical science is an event of significance not only in the history of missions, but also in the development of China. Such a building has been erected by the American Baptist Mission to care for the quarter of a million or more people who live in Hanyang. As frequently happens in China, the site for the building was only secured after long and continued effort to overcome opposition and prejudice. Success at last crowned the efforts, and an adequate plot of ground was secured in the centre of the Hanyang valley, a place about equi-distant from the main sections of the city.

The plant at present consists of two buildings—the hospital proper and the dispensary in which is incorporated the chapel. The hospital itself is a handsome building, rectangular in shape, three stories high. There are four main wards, splendidly lighted and ventilated. On the

second floor there is a small ward enclosed in glass, adapted for a few consumptive patients. On the third floor, at either end of the building, are rooms which can be shut off entirely from the rest of the building, and are therefore suitable for contagious diseases. A feature of this hospital that is something of an innovation is the provision made for foreign patients in small private rooms. As the number of foreigners in this important centre increases, it is felt that there will be a demand for hospital accommodation, at least in surgical cases. The operation room, finished entirely in white enamel, contains every appliance needed for successful surgical work. The kitchens and servants' quarters are located in a separate building in the rear.

The formal opening of the hospital, which occurred on Tuesday afternoon, March 12th, was appropriate and impressive. Although the weather was threatening, a large number of people came in steam launches and sampans from Hankow and Wuchang. The dedication service took place in the hospital chapel, and was in charge of Rev. J. S. Adams, the senior member of the mission. The address was in Chinese, and was given by Rev. Arnold Foster, B.A., of the London Missionary Society in Wuchang. The prayer of dedication was made by Dr. S. R. Hodge, of the Wesleyan Mission in Hankow. After the benediction by the chairman, the service was transferred to the hospital steps, where the Hon. William Martin, U. S. Consul-General, and the Hon. E. H. Fraser, H. B. M. Consul, made appropriate speeches. The building was then formally opened by Mrs. E. H. Fraser, after which

those present inspected the different rooms and partook of light refreshments.

One of the notable features of the occasion was the attendance of all the leading mandarins of Hanyang and the vicinity. Many of these had previously contributed to the erection of the building and had shown a lively interest in the work done. There is at least one kind of mission work in which official China believes.

J. H. D.

An Evangelistic Conference.

BY REV. J. E. SHOEMAKER.

Longing for a deeper work of the Holy Spirit among our churches led the members of the Central China Presbyterian Mission to plan for a conference of all our workers.

The aim was to bring together missionaries, pastors, church officers, evangelists, school teachers and as many of the active church members as could come, to spend a few days together in Bible study, prayer and conference about the work, hoping thus to bring all into closer fellowship and be mutually helpful as we sat together at the feet of the Great Teacher and sought a blessing which would fit us for more effective service. Ningpo being the oldest station of our Mission, "The Jerusalem of the Presbyterian Church in Central China," as the pastor put it in his address of welcome, it was conceded by all to be the proper place for this first general council.

The time decided on as likely to meet with fewest hindrances was the Chinese New Year vacation.

Accordingly on the 9th of the first moon (February 21) delegations came from Shanghai, Hangchow, Soochow and the Ningpo out-stations, amounting in all to a dozen missionaries and some sixty Chinese. The schools not being in session, the matter of entertainment was greatly simplified. The men were lodged in the academy and the women in the women's building.

In arranging the program the Chinese were used as largely as possible. The forenoons were given up to a devotional hour and an hour of Bible study. In the afternoons a series of addresses were given by our ablest Chinese speakers. The topics were: "The Christian's Personal Life," "The Christian in the Home," "The Christian in Business," and "The Christian in the State."

Several song services were included in the program; and prayer formed a very prominent part of every session.

The Bible study hour and some of the devotional services were particularly impressive and helpful.

The addresses on "The Christian in Business" were given by a couple of successful and very consecrated young business men from Shanghai. Their earnest and straightforward testimony to the importance of making Christian stewardship the chief work in life, whatever may be your calling, made a profound impression on all who heard them.

Mr. C. T. Wong, of the Y. M. C. A., happened to be visiting his father, who resides in Ningpo, and accepted an invitation to give an address on the work among Chinese students in Japan, with which he has been connected for several months.

He portrayed the dangers which beset the young student in a foreign land, and told of the splendid opportunities and many results of the Y. M. C. A. with such earnestness and fervor that it aroused every one in the audience to a deep interest in the work.

Sabbath was begun with an early morning prayer-meeting. A number remained after the close of the hour and continued in prayer until almost time for the preaching service. It was doubtless largely due to this volume of intercession that the morning sermon was marked with unusual power, and the addresses on "The Christian in the State," which were given before an audience of four or five hundred in the Fu-zin church in the afternoon, deeply stirred the hearts of all, inspiring them with new hope and filling them with a purpose to be more earnest in seeking to win their native land for Christ.

On Sabbath evening came the farewell service. At the suggestion of one of the Chinese pastors this was closed with a communion service. The solemnity and appropriateness with which the Chinese pastor in charge conducted this exercise made it a genuine spiritual feast. The prayer of consecration which he offered, while the audience knelt, made the crucified Savior stand before us with such distinctness that the emblems of his broken body and shed blood took on a very real significance.

Several of the pastors asked that an opportunity be given to hear reports from the field before the meeting closed. The leader of the evening yielded to the request with great hesitation, fearing lest it might detract from the impression of the communion service, but the event proved his fears

to be groundless. After one or two short and spicy reports a young pastor from a neighboring station, in a most masterly way, with a few outline strokes, set before the audience a most vivid picture of unconscious heroism as manifested in the lives of these capable and scholarly young men who turn a deaf ear to the allurements of fortune and give themselves to the service of God and their fellowmen in obscure outposts without even a comfortable home or a decent place to hold services.

It was not intended as an appeal, but it went straight to the heart and brought tears to not a few eyes. Hardly had he left the floor before one man rose to pledge \$30 toward a new chapel in that village, and another followed with a promise to be responsible for one-tenth of the entire cost.

Thus the conference closed, as it had progressed throughout, in mutual sympathy and hearty goodwill.

As to the results of the conference we can as yet mention only a few which appeared on the surface, but we trust the real results were yet deeper and more far-reaching. There is undoubtedly an added appreciation of the unity and solidarity of the work of our four stations as a whole. Many of the workers received a personal stimulus, which met a felt want and led the delegates to vote for another conference next year. The honor of the ministerial office and the high privilege of soul-saving was made to stand out very prominently during the convention, and appeals for personal consecration to the Master's service were made, which went right to the heart. One young business man decided to give up a good position and

go into the ministry at a much smaller salary.

Perhaps the best result of all was an added assurance that the Holy Spirit is able to work

in and through a consecrated Chinese just as effectively as through those who have generations of Christian ancestry behind them.

Missionary Journal.

BIRTHS.

At Canton, 21st January, to Rev. and Mrs. G. H. MCNEUR, N. Z. P. M., a daughter.

At Hsinchow, Shansi, 19th February, to Mr. and Mrs. T. E. LOWER, E. B. M., a daughter.

At Chenchow, Hunan, 2nd March, to Rev. and Mrs. T. W. MITCHELL, A. P. M., a daughter.

At Shanghai, 11th March, to Mr. and Mrs. J. STARK, C. I. M., a daughter.

At Shanghai, 23rd March, to Dr. and Mrs. W. H. JEFFERYS, A. P. E. C. M., a daughter.

MARRIAGES.

At Canton, 5th March, Mr. C. C. RUTLEDGE, Y. M. C. A., Hongkong, and Miss ANNA K. EDMUNDS, of Baltimore, Md.

At Shanghai, 20th March, Rev. O. PUNTULA and Miss H. MATTILA, Finland Missionary Society.

DEATHS.

At Bath, England, 25th January, Miss K. B. STAYNER, of the C. I. M.

At Fancheng, Hupeh, 9th February, Mrs. H. N. RÖNNING, Hauges Synodes Mission.

ARRIVALS.

AT SHANGHAI:—

February —, Dr. H. N. KINNEAR and family, Rev. PEET and family, all ret., for A. B. C. F. M.

2nd March, Rev. and Mrs. S. H. LITTELL, A. P. E. C. M. (ret.); Mr. EARLE C. CLEELAND, for the Canton Christian College.

4th March, Rev. F. L. NORRIS, S. P. G. (ret.)

5th March, Rev. and Mrs. J. L. STUART (ret.), DAVID STUART, M.D., and Miss MOFFETT, S. P. M.; Miss H. HEIMBECK, Scan. Mis.; Mr. and Mrs. F. H. RHODES (ret.), Miss T. HAT-

TREM, Miss E. WALLIS, Miss W. HINGSTON, Miss C. M. HARLOW, Mr. PEDER HOLE, all for C. I. M.

17th March, Dr. W. L. BERST, A. P. M., Hunan.

19th March, Dr. and Mrs. HEKENKEIMO, Miss MATTILA, Finland Missionary Society.

26th March, Mr. WALTER B. SLOAN, Mr. CECIL POLHILL (on a visit from England).

DEPARTURES.

FROM SHANGHAI:—

2nd March, Mrs. A. L. SHAPLEIGH, C. I. M., for America.

4th March, Dr. and Mrs. G. A. COX, for India, Miss H. A. GOUGH, Miss A. SLATER, Miss A. I. SALTMARSH, all C. I. M., for England.

9th March, Rev. and Mrs. C. NEWTON DUBS, Reformed Church in America, for U. S. A., via Europe; Mrs. C. J. DAVENPORT and family, for England, Rev. and Mrs. A. ROSE, W. M. S., for England.

16th March, Mr. and Mrs. W. W. LINDSAY, C. I. M., for England.

18th March, Miss M. E. COX, C. I. M., for India.

19th March, Mrs. L. H. ROOTS, A. P. E. C. M., for U. S. A.; Mr. and Mrs. A. J. H. MOULE, C. M. S., for England.

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